

The Christian Statesman

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The Outlook

The magazine, "Life," recently quoted the following words from President Eliot: "For nineteen hundred years the ethics of Jesus of Nazareth have been in the world, but have had no effect to prevent or even reduce the evils of war, the greatest of the evils which afflict mankind." We do not know the connection of President Eliot's remarks, but the magazine, under the heading above quoted, proceeds to say what is specially significant in a secular publication:

Impaling is not so popular as it was; neither is crucifixion; but, of course, these are mere details. War is still abundantly objectionable. But one can't reasonably complain that a medicine is no good when the patient doesn't take it. Governments have never adopted Christian ethics. Individuals have, and with good results. Even in this present war individuals are kind and humane. The very fact that most intelligent modern men find modern war intolerable is an evidence of the effect of Christian ethics on the modern mind.



An item in the daily press announces the coming dismissal of four non-Mormon professors from the University of Utah and the demotion of Prof. G. M. Marshall, the non-Mormon head of the English department. Prof. Marshall has been head of the English department for over twenty

"Never Took the Medicine"

years. Prof. O. J. P. Widtsoe, of the Latter Day Saints High School of Salt Lake City, a Bishop of the Mormon church, is to succeed Marshall. The students have held a mass meeting and adopted resolutions disapproving the action of the President and petitioning the regents to make public the reasons for the action taken. Anthon H. Lund, first counsellor to the President of the Mormon church, and a member of the university board of regents, is quoted as saying that the religious affiliations of the men affected had nothing to do with their removal. It is not easy at a distance to judge such a situation, but it is at least quite singular that so many non-Mormon instructors should at the same time be found inefficient or unnecessary, and that one of them should be succeeded in his important position by a prominent Mormon instructor and ecclesiastical official.



The Department of Sabbath Observance of the National Woman's Christian Temperance Union has issued an earnest call to all Christians to unite in the "thirty-seventh annual week of prayer, April 11-18, 1915, for the better observance of the Lord's Day." Reference is made in this call to the fact that representatives from many Sabbath organizations will meet in an International Lord's Day Congress next July at the Panama-Pacific Exposition;

Prayer for Sabbath Observance

and special prayer is asked for divine guidance in connection with this Congress, that through its discussions new light may be shed on the best applications of Sabbath observance principles to modern conditions of life. The writer in the first part of the leaflet containing the call remarks:

In this year of the Great War we would most especially call the attention of Christian America to the urgent need of preserving and safeguarding the Sabbath as an institution, if we as a nation expect to fulfill the great destiny of healing the war wounds of the nations.

The Sabbath is an institution without which Christian civilization can not long continue to endure. It is at the foundation of the social structure. Without a Sabbath an organized church cannot exist, and without an organized church our nation would soon be plunged into an abyss of darkness, commercialism and godlessness so deep that it could not rise again. But this cannot come to pass! Our civil and religious Sabbath must be preserved, so that America may yet stand in all the grandeur of her faith and proclaim unto the war-ridden, grasping nations of the world the glory of the living God and of His commandments. We stand at the threshold of a great awakening, and it is ours to hold the torch of truth high until the night of strife, commercialism and godlessness is past. We, as citizens of this most favored and blessed of all nations, should pause to consider the need of preserving our Sabbath in spirit and in deed, if we are to make it possible for Christian faith and teachings to prevail.



The evangelist, Billy Sunday, has just closed a remarkable campaign in the city of Philadelphia. This is the largest city where the **Sunday and Social Righteousness** evangelist has conducted a campaign. The interest aroused was intense. The city was stirred. Immense crowds thronged the

wooden auditorium from day to day. Mr. Joseph M. Steele of the Third Reformed Presbyterian church was chairman of the local committee. In these revival movements our country is witnessing a new religious development. Mr. Sunday awakens keen opposition and criticism, and is no doubt susceptible of improvement in certain directions, but very much of the opposition is not well founded, and some of it comes from those who are not on the side of righteousness. The campaign in Philadelphia will be productive of vast good. Mr. Sunday is a unique personality, and is being used of God as a great factor for Christian progress in our land. In his preaching he does not limit himself to appeals for individual salvation, but a distinct element of social truth pervades his discourses. The following words, we understand, are a part of a Philadelphia message:

We have produced in America a religious type of men who are religious in the best sense of the word in their private lives, but who in their professional, commercial, social, and industrial relations, where other people are concerned, do not seem to think that their religion need necessarily enter.

In other words, this idea of religion has produced men whose private lives are good, but whose public lives are rotten, vile, bad. While they are true to their marriage vows and virtuous, they are rotten in politics. We have produced men who, while they would not shoot a man with a pistol, will sit in New York City or Philadelphia and by a vote in the board of directors' meeting set in motion forces which ultimately may take a man's life out on the Pacific slope months afterward. While they wouldn't hand you a dose of poison, they'd sell you adulterated goods that kill people a thousand miles away. If your religion doesn't make you sell straight goods, then it doesn't amount to three whoops this side of hell in the pews, either. Men who

would not pick the pockets of one man with the fingers of their hand will, without hesitation, pick the pockets of 80,000,000 people with the fingers of their monopoly or commercial advantage. Men in whose hands the virtue of your wife or daughter would be as safe as in your own will every year drive hundreds of cases of virtue over the line into vice by the pressure of the starvation wages they pay. Men who will gladly draw their check for \$10,000 and give it to a children's hospital, see nothing ridiculous in the fact that the \$10,000 for the children's hospital came out of \$200,000 made from a system of child-labor which crushes and kills and maims more children in one year than the hospital will heal in twenty.



The Temperance Conflict in the world is more extensive and intensive than ever before. Prominent men

The are speaking out with increased frankness.
Temperance Senator Cummins says
Situation that the saloon must go, and that sobriety

must be the rule of conduct for the future. Bryan's Commoner asserts that the liquor interests are at bay, and realize that they have but a few more years in which to fatten upon the woes of their victims. Mr. Roosevelt has said that whiskey and crooked politics unquestionably have strong mutual affinities. Lord Kitchener is credited with saying: "Resist alcohol as you would the enemy," and the Kaiser: "The nation that drinks the least will win." Russia's tremendous deed of placing the ban on the liquor traffic throughout her vast domain has startled the world; and already progress is reported as to the reduction of criminality, the increase of labor productivity, and the improvement of the finances of the people of that country. The

echoes of the Kenyon-Webb bill, passed over President Taft's veto, have scarcely died away when our lower house of Congress gives actually a majority vote in favor of submitting to the States a prohibitory amendment. Mr. Sunday claims that government figures for the year ending in 1914 show that 10,741,738 fewer gallons of whiskey were drunk in our country than in the preceding year. State after State is falling into line for prohibition. About 1906 only three States, Maine, Kansas, and North Dakota, had prohibition laws. Then soon followed Georgia, Alabama, Oklahoma, Mississippi, North Carolina, and Tennessee; but in 1911 Alabama's prohibitory law gave place for a short time to local option. In one year, 1914, five more States took their stand under the banner of prohibition: Arizona, Colorado, Oregon, Washington, and Virginia. In this year of our Lord already five more States have entered the list. Alabama came back, and Iowa, Arkansas, Idaho, and Utah have also enacted State-wide prohibition;—nineteen out of forty-eight States. Prohibition carried all but six counties in the State of Washington; in Oregon all but two, even Portland a city of 250,000 population giving a dry majority of 1,832 votes.

It should temper our enthusiasm a little to reflect that this is not all so much distinct gain over past effort, for up to the year 1907 as many as eighteen States at one time or another had adopted prohibition. Sixty years ago as many as nine Northern States enacted prohibition in a single year. There are reactions in all conflicts.

The temperance issue is persistently forcing itself into politics, and making uneasy the politician who is in office for revenue only. The North Ameri-

can has said: "The liquor issue is the greatest single issue of the day, for it breaks down party barriers and unites on common ground men of both the old organizations;" while the Washington Post remarks: "It becomes more apparent every day that the issue of prohibition is to exert a powerful influence in all political campaigns until it is settled, and like all great issues it can never be settled until it is settled rightly."

Never has the temperance situation so affected the press of our country. In the one State of Indiana thirty-seven daily papers refuse liquor advertisements. Efforts on the part of the Temperance Society of the M. E. church among the daily papers to learn their attitude towards temperance brought replies from 679, the liquor papers probably being slower to reply than others. Of those that replied 520 refuse liquor advertising, and 360 declare themselves in favor of national prohibition. Nearly all express their belief that national prohibition is coming. The legislature of Alabama has passed, over the Governor's veto, a bill prohibiting newspaper liquor advertisements.

The business world has been vindicating the cause of temperance. Safety, efficiency, and profit, appeal to business managers. It is said that the Technical World, devoted strictly to mechanics, had for its leading January article, "The Worker Who Drinks Must Go," and mention was made of such organizations as the U. S. Steel Corporation, the Pullman Company, Western Union, and the Standard Oil Company, as companies in connection with which drinking on the part of employees will spell dismissal. A workman in a Coatesville steel mill says that when

saloons were open it was not unusual after pay days for from twenty to forty tons of steel to be spoiled in the rolling; but this is over now. Colonel Goethals says when he is to discharge men it will be the drinking man who will go first. No man can have a marine license at the Panama Canal who is not a total abstainer.

The situation in Pennsylvania, which is not one of our foremost States in temperance reform, is at present quite interesting. Governor Martin Brumbaugh is endeavoring to obtain local option, if possible. His purpose is to secure a County Unit Local Option Bill. Fearing the possible success of such a bill, the liquor organization, it is said, is preparing to introduce a counter measure which will provide for local option in counties outside of incorporated cities and boroughs, permitting the latter to vote separately. The chances for and against local option in the lower house appear about equal. It is said there are now about ten dry counties in the State. Judge Porter of Lawrence County has again protected his county and honored himself by refusing all applications for liquor licenses.

The whole situation, local, national, and international, is deeply significant and full of hope; but victory for temperance is by no means yet achieved. Our largest States have not yet been won for temperance. The large cities are the strong holds of the saloon. Much hard work and earnest conflict await the temperance worker. Also the problem is not preeminently industrial, financial, or political, but is essentially a moral one, and must be fought out on this basis in order that a thorough and permanent solution be reached. It demands of the individual

faith, and prayer, and sacrifice, and of the nation, as a great moral being, the refusal to legalize the pernicious traffic and the most thorough-going methods for its utter suppression.



What attitude shall Christian people take with regard to the question of opening the Panama-Pacific International Exposition on the Lord's Day? Do we desire our country to stand before the world, in connection with this great representative national enterprise, as an exponent of a "Continental Sunday," or as a Sabbath-keeping nation? The San Francisco Examiner came out not long since with an article headed "Lid to be off Fair on Sundays":

In order to give the public every possible opportunity to take advantage of the educational and pleasurable aspects of the Panama-Pacific International Exposition, all precedents will be sidetracked and the Exposition will be open on the forty Sundays that fall within its calendar. . . . All Exposition activities will proceed on Sundays the same as on week days. The countless exhibits will be open to the public as usual. In fact, Sunday visits to the Exposition will be even more enriched in pleasure and profit than visits during the week. . . . This democratic aspect of the Exposition will be carried to the fullest extent. There is, however, a concession to the human need for one day's rest in seven. Every concessionaire, every individual exhibitor, each State or foreign building that so desires, will select any day of the week most convenient to his individual needs and will close up shop for the day. But the Exposition as a whole will never close shop until the hands of the clock have moved around twice two hundred and eighty times, and the Exposition of expositions has become a memory. Absolutely nothing will be lacking to make the first day of each week as

fruitful of enlightenment and enjoyment as the other six.

Mr. R. M. Downie of Beaver Falls, Pa., Manager of the Keystone Driller Company, in a letter of inquiry and protest to the Assistant Chief of the Department of Machinery Exhibits in connection with the Exposition, used these words: "You will recall that this company, prior to placing an exhibit in the Exposition, raised this question with you direct, and in reply to our letter of October 14, 1913, you said, under date of October 18, 1913, as follows: With reference to Sunday opening, I will state that none of the Exhibit Buildings will be open either on Sunday or after sunset on week-days."

We are not informed at the present writing, apart from the assertions of the above article, as to the attitude of this World's Exposition to the Lord's Day; but it is a matter closely affecting our country at large as well as the people of San Francisco and California. While the citizens and government of that community have assumed largely, if not altogether, the burden and expense of this great enterprise, it is after all a national and international event. Its purpose is to celebrate the opening of the Panama Canal and the four hundredth anniversary of the discovery of the Pacific Ocean. Congress in 1911 decided the question of location of the Exposition in favor of San Francisco. In October 1911 President Taft at San Francisco turned the first spadeful of earth for the Exposition; and in February 1912 he issued a proclamation announcing the holding of the exposition and inviting the nations of the world to take part in it. It represents in a peculiar and prominent manner our whole nation, and desires the approval, support, and patronage of the whole country.

It is highly desirable then that as far as this great enterprise touches the moral aspects of our national life, it should represent the best customs and precedents among us. As a nation and a people we have often failed in the observance of the Lord's Day; but respect and reverence for this day have always permeated our social, commercial, and political life. Our national prosperity is founded in no inconsiderable degree upon our regard for the Sabbath. Consequently any such attitude by the Exposition as that outlined in the Examiner, the sidetracking of all contrary precedents, the continuance of all Exposition activities on the Sabbath, the making the first day of the week "as fruitful of enlightenment and enjoyment as the other six," will jar on the sensibilities of hosts of our countrymen and will be out of harmony with the best precedents of our nation's history. What the Examiner proposes, or announces, is a riot of entertainment. The concession of one day's rest in seven in no way alters the general situation, and does not commit the Exposition as such to any method of Sabbath keeping. The Christian people of our land seem to have been indifferent in this matter, and may now have been caught napping. It may not yet be too late. The Exposition should not open on the Lord's Day. Individuals, business organizations, local societies, congregations, church courts, the religious press, the secular press as far as it can be enlisted, and reform organizations, should send in their earnest protest that this great Panama-Pacific Exposition, commemorative of important events, and representative of our great progress as a nation, shall not dishonor our country and him who has made us great by opening its doors on the Sabbath.

A friend in Kansas has written to the editor expressing disappointment and surprise at certain things said in the Outlook department

A Friend's Criticism

concerning war. Space and time forbid a full reply, and such may not be necessary here, for the same subject is treated elsewhere in this department in matter prepared before our friend's communication was read. In general let us reaffirm with conviction that Christian principle should control national life, that justice and the Golden Rule should operate in the national as well as the individual sphere, and that both individual and nation should be patient and long-suffering under provocation. The sentiments of the Statesman concerning war have not changed. Our friend thinks that two statements in different issues are irreconcilable viz,—that the moral law is the standard of morals for nations as well as for individuals, and that the nation has a right to take life in circumstances where the individual has not. The two statements are perfectly consistent. While the moral law applies in both the individual and civil spheres, it does not in every instance apply to the nation as it does to the individual. How will the nation obey its parents, or how can the government observe the fourth commandment in the same way that the individual does? It is also right and necessary for the nation to incarcerate the criminal, or to execute the murderer, but it is not right for the individual to act in the same way in the same circumstances. Our friend thinks our justification of the Civil war not appropriate; but apart from some of the motives that may have actuated that war, as far as it was a war to destroy the abomination of human slavery in the United States it was right. Our

correspondent claims that Jesus gave a new meaning to the command, "Thou shalt not kill," and refers to his rebuke of Peter for using the sword in Gethsemane, and of James and John for being willing to call down fire from heaven on certain people. She also asserts that the old law of "an eye for an eye" was forever revoked. Jesus did not change the command, "Thou shalt not kill." He did not change the moral law. His rebuke to Peter was not a sweeping elimination of all self defense. Jesus knew the cup he had to drink, and for Peter to precipitate a conflict there might have brought the destruction of all the disciples present. Jesus did not by his reference to the law of "an eye for an eye" mean to set aside the right of government to inflict punishment for specific wrongs, but he meant to reprove the spirit of revenge and retaliation among men. Even in the old dispensation, where the law mentioned was given, God emphasized the need of love and patience, for he said: "Thou shalt not avenge, nor bear any grudge against the children of thy people." Our friend evidently believes that Jesus abolished capital punishment. There is no evidence that he did. On the contrary Paul, who knew the mind of Jesus, says, in that remarkable passage in Romans concerning civil government, that the magistrate beareth not the sword in vain. "But if thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is a minister of God, an avenger for wrath to him that doeth evil." Capital punishment was instituted before the ceremonial law was given; is the only punishment commensurate with the crime of murder; and is necessary for the protection of life and the welfare of the state. Gen. 9:6.

Clear thinking should discriminate readily between the duties of the state and of the man. Both are under the law of God, but not always under the same phase of God's law. Our friend asserts that the law of self defense is "not Christ honored." How far do these friends intend to go in the application of the theory of non-resistance? Do they mean that a nation should allow its territory to be invaded, its crops destroyed, its homes pillaged, its women ravaged, its children murdered, and its men destroyed, without the slightest resistance? Of course, if a nation acts rightly, such disasters will scarcely take place; but if they did, does the law of non-resistance exclude self-defense? Non-resistance, if fully carried out, would remove policemen from our streets, all burglar alarms from our homes, all locks and bolts from our doors. Does any sane person believe that Jesus' command to resist not evil compels a man to throw up his hands and permit a thug to shoot him down, enter his home, assault his wife and children, and destroy his property? No! let the law of Christ prevail among men and nations, the law of love, of justice, and of right; and let us interpret his Word as a whole.



The Church Peace Union, which was founded by Mr. Andrew Carnegie, which has among its trustees such men as Bishops E. R. Hendrix and Luther B. Wilson, Frederick Lynch, John R. Mott, Francis E. Clark, and D. H. Greer, and which apparently includes Protestant, Roman Catholic, and Jew in its constituency, has sent out to pastors a list of queries concerning

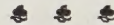
**The Church
and
Peace**

Peace and the church's relation to it. In the communication accompanying the list of questions, Dr. Lynch, the Secretary of the Peace Union, says: "In this crisis which is upon the nations everybody is asking: What can the church do to spare the world a repetition of this spectacle of Christians killing one another? Many are asking, more than ever before in history: Where does the Church stand upon the whole question of war? What stand ought she to take?" And the Secretary goes on to say that the Peace Union is sending the enclosed list of questions to several thousand clergymen of the United States hoping that they will take time to consider them with the utmost care, and will answer them at sufficient length to give full expression to their opinions; and also says that it is exceedingly important that the church should express herself at this time.

Such a widespread inquiry, though it may find considerable difference of judgment even among Christian thinkers, should result in a most helpful consensus of opinion on this important and opportune theme. In passing it may be remarked, from the view-point of this journal, that not only the church but the nation has great opportunity and great responsibility in the present world-crisis in connection with permanent international peace. It is the duty of the state, and especially of a nation with the fullness of light possessed by our own, to proclaim the moral conditions and principles of peace, and to take every available and justifiable step that is possible to bring about peace on the basis of God's law for national life. But the church of God is the great teacher in the moral sphere, and it would be difficult to overestimate the significance of her re-

sponsibility in the present hour in connection with this great international struggle.

In view of the widespread and deep interest in these subjects of war and peace, of the significance of the questions asked by the Peace Union, and of the necessity, forced upon us by the present war, that these themes be given careful consideration, it appears appropriate to consider, in this department of the *Christian Statesman*, the list of queries before mentioned. One of the editors, who is also a pastor, offers the following answers to the questions proposed by the Peace Union.



The first question is: "What in your judgment should be the teaching of the Christian Church concerning, war as a means of settling international disputes? In the light of the Teachings of Christ how far do you think a Christian nation should go in standing for or against war?"

Teaching of the Church

The Church should teach that war is the last resort for settling international disputes; and should be employed only when every other method has failed, and then only when self-defense or the liberation of the oppressed requires it. The teachings of Christ, which harmonize with Scripture teaching as a whole, require a nation to stand always against war except when the rights of humanity, of life, liberty, and justice, are being trodden underfoot.



The second question is: "Have the Churches done their duty in protest-

ing against war? The remark has recently been made many times that if the Churches of Europe had done their duty, this war might have been averted. Do you believe this?"

The Churches have certainly failed considerably in preaching against the foolishness, wastefulness, and wickedness of war. It is purely a matter of opinion, but easily supposable, that if the Churches of Europe had proclaimed the truth of the Bible concerning national questions, the conduct of rulers, and the evils of war, this great conflict might (We do not say "would") have been averted.

The Church of Christ has much power and influence, and has much opportunity to affect social and national life. It has grave responsibility in the national sphere. This is strikingly emphasized in what God says through his servant Jeremiah as to what the prophets, had they been faithful, might have done in guiding the trend of Israel's national life: "If they had stood in my council, then had they caused my people to hear my words, and had turned them from their evil way, and from the evil of their doings."



The third question of the Peace Union is: "Do you not think that the same ethical principles which prevail among all good men should regulate the conduct of civilized nations in their relationships? Gentlemen do not kill, steal, practice revenge or settle their disputes by iron or powder. Are nations exempt from these principles?"

Law for Nations

The same ethical principles which prevail among men should regulate the conduct of all nations in their relations, because the ruler is under the law of God as certainly as is the subject, and because the nation as a moral being is as certainly under the law of God as is the individual man. The nation has no more right to break the ten commandments than has the citizen. The nation has its own intelligence, its own consciousness and its own conscience; it can do right and can do wrong; can suffer punishment and receive reward; in short, is a moral person, under moral law, and responsible to a Moral Governor. The Bible contains much civil law, and law for the nation's sphere; though much of it of course does not relate to the civil sphere. Nations cannot be exempt from moral principles and obligations, for the nation is to serve God, in its sphere, as certainly as the Church and the Family are to serve God in their respective spheres. Dr. David McAllister says that as a nation is a "Sovereign power on earth, a power with no earthly superior, its responsibility must be immediately to God himself. Such a being is properly termed a moral person." Bouvier is quoted by the same writer as saying that "Nations or states become moral persons, having an understanding and will peculiar to themselves."



Again it is asked: "How far can Christ's teaching and practice of non-resistance be applied to nations? Is Christ's teaching practical?" This is an important question because it calls for careful discrimination in the interpretation and application of Scripture teaching. It seems clear that Christ's

Doctrine of Non-Resistance

teaching of non-resistance applies particularly to the sphere of private individual life, in a limited way, and not to the duties of civil government; for otherwise it would prevent the punishment of crime. Christ's teaching is practical, for it urges upon the individual a far greater degree of non-resistance than is now practiced by men; but it must be interpreted and applied in harmony with the rule of faith, for it certainly does not forbid the right of self-defense or the protection of one's family against an assassin. The nation, also, can apply the doctrine of non-resistance to the extent of exhausting every other resource before that of war, and in being patient and long suffering in the hour of national provocation.

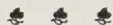


The fifth query in the list of the Peace Union is: "What would you suggest as the best guarantee of permanent peace for Europe after this war? What can the Churches do toward securing it?"

**Guarantee
of Peace**

Such a question is certainly most significant, for it is a basis for permanent peace that the world needs, and the church of Jesus Christ has a most important part in bringing about such a wondrous result. The only guarantee of permanent peace for Europe or any other part of the world is national righteousness, the obedience of the citizen and ruler, of nation and government, to the law of Christ. National allegiance to Jesus Christ, the Governor of the nations, is absolutely essential. Treaties, reciprocity arrangements, commercial agreements, disarmament, an International Tribunal and an International Police Force, all have their place; but one and all are

insufficient. The Church in its efforts to secure permanent peace must teach the gospel of salvation not only for men but for the world; should emphasize, as Jesus did, not only the soul but the kingdom; should teach the whole gospel, for society and for the nation, as well as for the individual man.



The final question reads: "Do you approve of the agitation for increasing armaments now being conducted by various organizations, or do you agree with President Wilson that any agitation of 'America's Unpreparedness for War' is unfortunate at just this stage? We should be glad to know your frank opinion on the whole question of the United States and Armament. Should we follow Europe or should we find some new way, and lead the nation?"

The agitation for increasing armaments now being conducted by various organizations is unnecessary and unwise. In view of present internal and external dangers, there is need of some degree of preparedness on the part of army and navy for protection and defense; but present international conditions are giving sufficient emphasis to such needs. President Wilson is right in so far as he thinks that special agitation of America's unpreparedness for war is unfortunate at this stage, for it merely makes more acute a situation already becoming somewhat tense.

The United States does not need much military equipment. We are isolated from the other great nations of the world. There are not many overlapping national interests that might lead to entanglement with other nations. We have had peace with Canada for a hundred years with

almost no armed force on the border. We are not seeking national aggrandizement. We should avoid all deceptive diplomacy and espionage. We should stand on the basis of frankness, fraternity, cordiality, philanthropy, and righteousness. We should stand as a nation on the truth of God, and hold aloft the torch of justice and liberty enlightening the world. We should not follow Europe in its mad rivalry of

armament, in its vast armies, huge guns, battleships, hovering aeroplanes, torpedo boats, and submarines; but we should lead the way for disarmament, an International Tribunal of Peace, an International Police Force, for the golden rule among nations, for national allegiance to Christ, and for international righteousness. "Yea all kings shall fall down before him; all nations shall serve him."

Editorials

GOD'S GLORY REVEALED IN THE GREAT WAR

There have been many things said about this war from the view point of the pessimist. Questions have been raised and discussed in a manner calculated to produce despair in the hearts of those who hoped that Christianity had triumphed over the baser passions of men. Many Christians are at a loss to account for this outbreak of passion and this carnival of national hatred and holocaust of human life. Many skeptics have volunteered to pronounce the funeral oration of Christianity, declaring that this war proves its claims to be false, since, professing to bring a gospel of peace, its chief national adherents are engaged in the most cruel, senseless and bloody conflict of all history.

It is well for the Christian world, and especially the Christian Church, to engage in great searchings of heart to find out the cause of the apparent failure of the gospel to bring peace to all the earth. Believing, as Christians generally do believe, that the Saviour of men is the Prince of Peace, that His

gospel is the gospel of peace, and that its acceptance by the people and nations of the world will usher in a reign of universal peace, they do well to inquire why it is that after nineteen centuries of the preaching of the gospel a war has broken out in the very heart of Christendom that has no rival in the matters of cruelty, hate, and blood-thirstiness in all the annals of heathen history. Let us see whether or not light can be shed on this dark problem by the principles advocated for fifty years by the National Reform Association.

These principles are three in number: Civil government is an ordinance of God deriving its authority from God through the people; The Lord Jesus Christ, the Prince of Peace is, the Mediatorial Ruler of all the nations of the earth; The divine will is supreme law for nations as well as for individuals. Certain corollaries are easily deduced from these principles of Christian political science, such as these: Nations and governments should adjust themselves to these fundamental truths; Constitutions and laws should

be framed in harmony therewith; Civil rulers should believe and practice them; Nations should love their neighbors as themselves, and all nations are neighbors of one another; those entrusted with the commission to preach the message of the Prince of Peace should not hesitate to preach this half of the gospel as well as the half which relates to the salvation of individual men and women.

It is our belief that God is getting glory to himself by this war because neither nations, governments, rulers, nor the ambassadors of Jesus Christ have done the things demanded by the Mediatorial Ruler of the nations. God is therefore using this war to bring about some things that should have been brought about by the peaceful proclamation of the neglected half of the gospel and by the voluntary acceptance of the same by nations and governments. "Surely the wrath of man shall praise thee; the residue of wrath shalt thou restrain." This outburst of wrath is already producing results which have been longed and prayed for by individual Christians for generations. By these results God is glorified. Some of these results may here be mentioned.

The war is promoting the cause of temperance. It is needless to pause here to prove that intemperance is a curse to men, to families and to nations. It has proved the ruin of untold multitudes. Many a nation has fallen because the curse of strong drink rested upon it. The inspired record furnishes testimony in proof of this statement. Intemperance was one of the national sins that brought about the downfall of Israel. Babylon was taken while the king and his lords were engaged in a drunken revelry. Secular history

furnishes an appalling list of nations destroyed by strong drink. In the list are Assyria and Rome. Other sins of course rested upon all these nations, but intemperance was one of the chief, and in many cases was the mother of the long list of other sins that destroyed the vitality of the nations of the past. God is using war itself to proclaim the doctrine of total abstinence and legal prohibition to the nations of the world. The greatest blessing that has come to Russia for many generations is the edict prohibiting the sale and use of vodka. The restrictions placed upon the use of intoxicants in the other warring nations, France, England, Germany, are admissions of the truth that intemperance is a national curse and that only the sober nations need expect to endure when the day of trial comes. A stimulus is thus given to the cause of temperance throughout the world. The argument furnished by the nations of Europe can be used with tremendous effect in the United States and all other countries. The argument does not mean merely that if we expect to triumph in war we should abolish the liquor traffic. It means vastly more. It means that if sobriety is good for a nation in time of war it is equally good in time of peace. It means too that if we want to avoid war national prohibition will prove a means to that end. God means to establish his reign of righteousness over all the nations. If peaceable means will not answer he will use war, as he is doing in Europe and Asia today. A parallel is furnished by a section of American history. The gospel of freedom for all races of men, black as well as white, was preached by a few earnest men and women for generations, but freedom seemed to be receding rather than advancing and

proslavery legislation became more stringent than ever. Then came the war and the emancipation proclamation. The nation learned righteousness in the school of war. If this nation wishes to avoid similar experiences in the future it would be well to see the hand of God in the war now devastating Europe.

God is glorified in this war in that the great principles of national righteousness are brought to view and are proclaimed as never before. The nations of Europe are not Christian except in a very superficial way. It requires the stretching of the meaning of the word Christian almost beyond the proper limits to allow the use of it as a qualifying term for the word nations. And the governments of these nations are not Christian in any sense. They may have some Christian features, but they violate the most important fundamental principles of the Founder of Christianity in their administration. Earnest, thoughtful men are inquiring why it is that Christianity has not kept these "Christian nations" out of war. The reason is that they are not Christian nations in the deeper, truer sense of the term. Christianity has not yet been tried in the sphere of government except in a very limited degree. Nations, governments and rulers have felt that its principles do not apply in politics. A worldly policy has almost universally been followed. Christian principles of civil government have been relegated to the limbo of obscurity. One reason of this is, the ambassadors of Christ have not preached the gospel of national righteousness. One half of their message has been omitted. It is not certain that all nations would have accepted the message even if it had been proclaimed, but the watch-

men would have saved their own souls if they had proclaimed it. And it is a fair inference from the promises of our Lord that had it been proclaimed with fidelity some at least of the governments of the world would have become Christian long before this, enough of them perhaps to have made this war impossible.

But this was not done and the great war is raging. And now dilatory churches are inquiring about those gospel principles which might have prevented it. Some of them are groping in the dark, and some in the twilight. Not having investigated the principles of national righteousness and peace in the days of peace, they are at a disadvantage now, not knowing exactly what those principles are. Others however have long been studying the Divine Word to learn its teachings not only with respect to individuals but also with respect to nations. They have been proclaiming these principles for years to a public that has in a large measure turned a deaf ear to the truth. Now however their numbers are greatly increased, their zeal and activity are multiplied a hundred fold, and there is a willingness to hear the message such as has never before been known. In all this God is again glorified.

God is deriving glory from this war in that it is even turning the hearts of individuals to seek the Lord. While in many ways war is destructive of all that is good in national life, it can be, and often is overruled to the very opposite end. Multitudes are seeking the Lord who never before thought seriously about their souls' welfare. God is using the magnitude and appalling nature of the war to destroy unbelief. One of the most remarkable instances of conversion brought about by the

war is that of the noted French novelist and atheist, Lavredau. As stated by another, "In the face of such afflictions as have come upon France, atheism has no ability to stand. It becomes helpless and hopeless in the presence of such revelations of the wickedness and meanness of man, and it becomes conscious of the need of God. Therefore Lavredau cries to France that to forsake God is to be lost indeed." "Lavredau dares not die as an atheist." Surely "God moves in a mysterious way his wonders to perform."

The writer does not claim access to the secret counsels of God. He does not claim to know what God has not revealed to the world. All men who take life seriously and believe that God has revealed himself in his works and in his Word may know something of the method of the divine government. But there has been a neglect of the sources from which light comes and blindness has happened in part to the Christian Church and to the nations of the world. The greatest need of the hour is a return to God that shall involve a reformation in the political as well as in the individual and ecclesiastic realms of activity. The lesson most needed is the lesson of national righteousness. Its principles are clearly revealed in the Scriptures and have been announced in the beginning of this article. Will the nations learn the lesson, or will God be yet glorified in their destruction?



A QUESTIONNAIRE ON PEACE

A list of questions on peace and war has been widely distributed throughout the country, by the Church Peace Union, accompanied by the request

that a full reply be made to the Union. The questions are as follows:

1. What in your judgment should be the teaching of the Christian Church concerning war as a means of settling international disputes? In the light of the Teachings of Christ how far do you think a Christian nation should go in standing **for** or **against** war?

2. Have the Churches done their duty in protesting against war? The remark has recently been made many times that if the Churches of Europe had done their duty, this war might have been averted. Do you believe this?

3. Do you not think that the same ethical principles which prevail among all good men should regulate the conduct of civilized nations in their relationships? Gentlemen do not kill, steal, practice revenge or settle their disputes by iron or powder. Are nations exempt from these principles?

4. How far can Christ's teaching and practice of non-resistance be applied to nations? Is Christ's teaching practical?

5. What would you suggest as the best guarantee of permanent peace for Europe after this war? What can the Churches do toward securing it?

6. Do you approve of the agitation for increasing armaments now being conducted by various organizations, or do you agree with President Wilson that any agitation of "American Unpreparedness for War" is unfortunate at just this stage? We should be glad to know your frank opinion on the whole question of the United States and Armament. Should we follow Europe or should we find some new way and lead the nations?

The first question relates to the proper attitude of the Christian Church and of Christian nations concerning war. For the purpose of settling international disputes war is wholly unjustifiable. Especially is this so since the formation of the Hague Tribunal. There is no certainty that the right will

win when mere brute force or military strategy is to determine the issue. An appeal to arms is an appeal, not to reason, but to force. It does not directly raise the question of right but the question of might. There is a vastly better opportunity of the right decision being reached by a court of arbitration than by a bloody war. The nation against whom the decision is made by a court of arbitration will recover from its effects, even though not altogether just, far more readily than either side will recover from the effects of war.

No nation, if it is truly Christian, would go to war except for the purpose of defending its very existence. A correct understanding of the teachings of the Christian Scriptures will lead to the decision that either an individual or a nation may use force in defence of life if there is no other means at hand for such defense. No nation is justifiable however in striking the first blow because of a suspicion that some other nation is meditating an attack upon it. But the pity of it is, there are no truly Christian nations in the full, deep sense of that term. And there are no Christian governments in any sense. There are Christian features in many of them, but there is not a government on the face of the earth that has adopted the teachings of the Bible as its governmental policy. This is especially true with regard to their treatment of other nations.

The second question relates to the duty of the Christian Church in the matter of its teaching concerning war and the effect of such teaching in preventing war. There is no doubt but that the Church in general, both in Europe and America, has lamentably failed in its duty to the nations of the world. The

Church is God's prophet to nations as well as to individuals. The message for nations is just as clearly set forth in the Scriptures as the message for individuals. Nations are the creatures of God. Civil government is a divine institution. Governmental authority is delegated by God through the people. Jesus Christ as the Saviour and Mediatorial Ruler of the world is the Ruler of nations. At every point where the action of civil government touches moral problems the moral standard of the Bible should be applied. Professor Treitschke and others who have been teaching otherwise have been teaching anarchy in the kingdom of God. The universities of Germany, not the Christian Church, have given form and direction to the thought of the German people and the German government. Von Treitschke and others like him have been the chief leaders among German professors in this matter. The churches in Germany and elsewhere have not done their duty in teaching the nations of the present day the gospel of national righteousness and salvation. Whether the war could have been averted had they done their duty no one knows. There is a strong probability that it could. But it does not follow that when the Church does its duty in teaching the nations that the nations will do their duty by one another and to God. That half of the gospel which relates to national righteousness has nearly always been neglected, and there is no likelihood that war will cease till it is faithfully proclaimed.

The binding obligation of the principles of the moral law on nations and governments is the problem raised in the third question. It has already been answered. The moral laws of the

Christian religion are intended to apply in every department of human activity. While some specific precepts relate to the individual, some to the family, some to the Church, others relate just as clearly to rulers, governments and citizens. The general principles of moral uprightness are just as binding on rulers, governments and nations as upon individuals and church members.

There is room for a lengthy discussion concerning the fourth question. The teaching of Christ as to non-resistance and a number of other things was intended primarily for individuals. There is often a tendency on the part of individuals to take matters into their own hands in maintaining their supposed rights and to execute vengeance on those who have done them wrong. This is especially so when courts are corrupt or where society is not well organized. The teaching of Christ does not seem to the present writer to forbid self-defense when injury or death threatens one and there is no other means of escape at hand. In all other cases non-resistance should be the rule. Nations should not attack other nations to right supposed wrongs. Only when their very existence or independence is in danger may they justly go to war. This principle is surely practical and would lead to world peace.

How to secure permanent world-wide peace is the issue raised in the fifth question. There are a number of things to be done to secure such a desirable end. First of all the Churches, not only by her ministers but also by all who help to mould public opinion, should teach the principles of national righteousness. The fundamental principles of Christian political science should be faithfully inculcated in the

pulpit, the press, the home, everywhere. This means that schools, colleges, universities, not only those under the control of the Church, but those very especially which are under the control of the state, should cease teaching such heresy as has been taught in some of the great universities of the world. It is necessary, second, that civil governments frame their organic laws and their whole governmental policies in harmony with the principles of the Prince of peace. No nation and no government is truly Christian till this is done. Christianity has not failed. It has not been half tried. Christianity is not responsible for this war. It never had a chance to prevent it. When its gospel of righteousness and peace has been preached and practiced war will become an impossibility. The third thing necessary is a confederacy of all nations under the Rulership of Jesus Christ, in a manner somewhat similar to that proposed by the Holy Alliance years ago, and with a court of arbitration to settle all international disputes.

As to the sixth question, it seems to the writer that nothing in the sphere of national and political life could at this time be more inopportune, foolish and wicked than the advocacy of increased armament. There is no ground to fear an attack by the victor in this war. It will take half a century for Europe to recover from the widespread devastation wrought by this wicked conflict. All parties concerned will be busy for a long time settling the issues involved and adjusting themselves to the new order of things. It is a senseless proceeding to announce to the world that we as a nation are defenseless. One of the great national sins of the day is the expenditure of enormous sums of money for militarism. The wise thing

for this nation to do is to announce a world-wide policy of peace based on national righteousness. That policy should embody the principles of national and international conduct as required by the moral principles of the Christian religion. To enter upon a policy of militarism by adding to our navy and army and building fortresses on our coast would prevent this nation from occupying the position of either leadership or any other honorable position in the effort to establish world-wide peace. There never can be the assurance of peace while the nations are prepared for war. The advocates of the policy of increased armament have no conception of the high calling of nations. They have no vision of the great opportunity of the United States in the present crisis. The fact that this country is not involved in the war; that it is not a warlike nation; that it has been instructed in a goodly measure in the principles of national righteousness and peace; these and many other considerations ought to qualify us as a nation for leadership in the new policy for the establishment of a world-wide federation under the banner of the Prince of Peace.



THINGS CONCERNING THE KINGDOM

In the opening sentences of the Book of the Acts, Luke informs us that Jesus appeared at intervals unto his disciples during a period of forty days which intervened between his resurrection and ascension. He furnishes the further information that when he appeared to these disciples he was employed in "Speaking the things concerning the kingdom of God." No other subject is

mentioned as furnishing matter of conversation. Evidently the kingdom must have been regarded by Jesus as the most important of all the subjects that could possibly engage his and his disciples attention.

The significance of Luke's statement is enhanced when it is remembered that erroneous views concerning the kingdom were then prevalent, not only among the Jews generally, but also among the disciples and the apostles themselves. To correct these errors and to substitute for them a right conception of the kingdom our Lord regarded as his most important task during those forty days before he ascended to the throne of the universe and entered formally upon the administration of the Mediatorial kingdom.

There may be a disposition to regret that Luke furnishes no record of those final conversations concerning the kingdom. Perhaps many of us have often said to ourselves, what a flood of light would have been thrown upon the subject, and what long, tedious and often unprofitable controversies might have been prevented if Luke had only given us our Lord's final words concerning the kingdom.

But before indulging in such reflections it might be well for us to inquire whether we may not have in other parts of the Scriptures both the first and the last words of our Lord on this momentous subject. He began his public ministry by announcing that the kingdom was at hand. He unfolded its fundamental principles in the presence of great multitudes. He plainly declared the conditions of citizenship in this kingdom. The most of his parables were parables of the kingdom designed to set forth some

aspect, truth or principle of the kingdom. In the plainest kind of speech he declared the nature of it. He calls the gospel the gospel of the kingdom and declares that it must be preached for a witness in all nations. He prefaced the commission given his disciples to go into all the world and preach this gospel by the declaration that he himself is clothed with authority to rule over the entire kingdom of God both in heaven and on earth. When on trial before Pilate he testified to the fact that he is king and has been made king, not by the votes of men, but by appointment of the Eternal Father. Surely it ought not to be difficult to frame a Biblical doctrine of the kingdom with all this wealth of material to draw upon.

In addition to all this we find that this same topic was a chief theme of discourse by our Lord's ambassadors. Having received the doctrine from the Lord himself they preached it wherever they went. Peter proclaimed that Jesus is Lord of all. One accusation brought against Paul was that he announced that there is another king, one Jesus. The last word recorded by Luke concerning Paul is that for two whole years, during his imprisonment in Rome, he was engaged in preaching the kingdom of God and teaching the things concerning the Lord Jesus Christ. Furthermore, in all his epistles he presents the essential facts concerning this kingdom and the Mediatorial king who rules over it. The same may be said concerning Peter and John. The closing book of the Bible presents this kingdom in conflict with the kingdom of Satan. There is an age-long strife for supremacy over this world, and John was permitted to look upon a panoramic representation

of it. The conflict ends with the whole world brought into subjection to Jesus Christ the King of kings and Lord of lords. Surely these parts of the Bible furnish abundant and rich material for the framing of a doctrine of the kingdom.

But this is not all. The kingdom had been one of the most common of the themes of discourse by the prophets of old. They announced the coming of a Saviour who would not only redeem his people from oppression, but would rule gloriously over all the earth. Not only so, but, as declared by the prophet Daniel, he would exalt his saints to a position of honor and dominion with him. Few if any of the prophets failed to present a glorious picture of the time when the Messianic kingdom would shine forth in greater splendor than was ever known before in all the world's history. Why then, with all this testimony concerning the kingdom, should we wish for more? Why regret that Luke merely mentions the fact that during the forty days Jesus spoke to the disciples concerning the kingdom, but fails to record a single word then spoken?

Notwithstanding all this abundant material concerning the kingdom it does seem that something more, or something else, is needed to give the great body of men right views concerning this sublime topic. In the whole wide realm of religious thought there is no subject on which there is a greater variety of views.

Before proceeding to make a classification of the various views held on this matter it is necessary to state a point on which there is substantial agreement. That point is that two stages in the kingdom are to be recognized. It is generally agreed that there

is both a preparatory stage and a final stage. The final stage is sometimes called the kingdom of glory which is to be realized only after the consummation of all things. It follows the resurrection and final judgment. Its title, "kingdom of glory," signifies that it relates to the eternal state of glory into which the saints enter after the final judgment is pronounced. With this stage of the kingdom we have not now to deal. The differences with which we are concerned relate wholly to the preparatory stage of the kingdom, namely that which is enjoyed or to be enjoyed in this world. The first point about which there is dispute concerns the beginning of this kingdom. Has it begun yet, or is it to begin sometime in the future? Other points in dispute relate to the substance of the kingdom, its extent, the manner of its introduction, and the means of its extension and so forth.

It would be both impossible and unprofitable to present a complete list of the views held concerning the kingdom, or of the attempts that have been made to realize it in human society. Nevertheless a classification of the principal theories held and of the practical efforts made in this sphere of thought and activity is both possible and profitable.

First in historical order comes the Jewish theory. Failing to catch the significance of the utterances of their prophets they thought of the promised Saviour only as a conquering king who would occupy the throne of David in Jerusalem, deliver Israel from all oppression, and reign gloriously over all the earth, with their own nation occupying the place of highest honor.

The second theory is now generally known as the premillennial view, but

in the earliest times was known as Chiliasm. Millennium is composed of two Latin words, mille, meaning a thousand, and annus, meaning a year. The word Millennium means a thousand years, during which time it is supposed by many that the reign of Christ on earth will last. Chiliasm is from the Greek and means a thousand. Premillennialism is the term by which is designated the theory that Jesus Christ will come visibly before the millennium begins and that he will reign visibly in the body during that period.

The third theory may be called the empirical theory, which sanctions the union of church and state with the state supreme. It views society thus organized as the kingdom of God on earth. The theory was formerly exemplified in the Roman empire after its conversion under Constantine. It has its illustrations today in the British and the Russian empires.

The fourth is the Roman Catholic theory, which regards the church as the kingdom of God. The kingdom however is made to embrace the nations also by placing them in subjection to the Roman hierarchy with the Pope at the head as the vicegerent of Jesus Christ.

The Mormon theory may be mentioned as the fifth, which is constructed substantially on the same principle as the Roman Catholic. Mormonism is however even a more complete and compact organization than the Roman Catholic hierarchy and is more aggressive and more to be feared than Romanism. It is something more and other than a church. It is organized as a real political state with the first president as king claiming the right to rule

over all the nations of the world till Christ comes again.

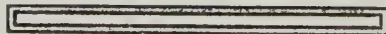
Socialism may be mentioned as a sixth theory of the kingdom, since it has many advocates in the Christian church who hold that the kingdom will be introduced when various industries are socialized.

The seventh theory is only an indefinite, hazy sort of a notion. It holds that the church is the kingdom without defining with precision what is the church. It makes no provision for the Christianizing of the state except as it may receive Christian influences indirectly as a sort of by-product of Christianity. As held by some it involves a denial that the nations of the world are in any sense included in the kingdom. Those who hold this theory do not seem to consider its indefiniteness, its unscripturalness, and the danger to which it leads.

The eighth and last view may be described as follows: it recognizes the fact that the term kingdom is ambiguous, and may mean either realm or reign. When it means realm it designates the provinces over which the king exercises authority. When it means reign it designates the actual exercise of authority. In the first of these senses we do not labor and pray for the kingdom to come. The realm over which Christ is to bear rule is already present. It is the universe. For the coming of his reign we do labor and pray. This view however embodies the truth that Christ is already

on the throne and is already exercising mediatorial authority in the administration of the divine government of the universe. By the exercise of kingly power he is controlling and limiting the actions even of rebellious men and nations, and removing them when they are no longer serviceable to his cause. By his reign of grace he is subduing both individuals and human society to his authority. Although there are many hindrances his kingdom is making progress among men and nations and will finally become completely triumphant over all. When we pray, "Thy kingdom come," we are not asking for some single event whereby the divine kingdom will be established once for all, but we are asking for the continuous coming of the reign of grace in human hearts and in human society. It includes also the thought that in the case of men and nations who stand in the way and hinder the progress of that kingdom, their power for harm may be broken.

Under some section of this eight-fold division most if not all the theories concerning the kingdom may be arranged. There is a most solemn obligation resting upon all Christians to search the Scriptures diligently that they may know which of these views, or whether any of them, embodies the truth. The Christian Statesman aims to expose both ancient and present day errors on this subject and to present the truth as embodied in the Scriptures.



Special Articles

THE ANTIDOTE FOR CHILD LABOR

William Parsons

One of the important applications of Christianity to modern life, is to proclaim liberty to the children in bondage to a task that belongs to maturer years.

The census of 1900 informs us that 1,266,050 boys and 486,137 girls between the ages of 10 and 15 were working for wages. That is about 1/45 of the population. In a town of 15,000 that would be 333 working children.

Such a policy is bad economically, because it compels heads of families to compete with this grade of cheap labor. It is bad socially because it unfits the children, especially the girls for the real burdens of life that must come later. It is bad for the children physically which even a cursory comparison between the working child and the school child, reveals. It is bad intellectually for the children, because it deprives them of school and narrows their intellectual processes during their plastic years. It is bad morally and spiritually, because an overload which always blunts the nature of man is peculiarly fatal in early adolescence.

The Bible has no direct and specific teaching upon this subject. Whether that was because the ancient Hebrew loved his children too much to treat them as we do, or whether it was because that under the industrial conditions of those days, this evil did not become acute enough to challenge at-

tention, is an academic question that the historian can settle.

The spiritual principles of Christian ethics are as easily applicable to this as to any other problem of modern life.

"As ye have opportunity, do good unto all." Good to the child impels us to guarantee to it all the rights of childhood. In our modern views these rights involve the following. To be born properly, to be affectionately cared for, to be wisely trained, to be protected from evil men and pernicious influences, to be allowed to develop its own individuality, and to be given a fair chance to achieve its individual purpose. This program will leave the child at school until 16 and confine labor to that necessary for training and occupation during otherwise idle hours.

The principle of the cross ought to be applied to this problem. That would lead society to restrain its greed in its mania for cheapness, where the child must make the contribution. Where poverty demands it would lead society to the widow's pension and a sufficient wage. It would compel employers to use more efficient labor, even though the immediate profits might be less. It would lead parents to forego the children's wages, and the child to be content with less to spend, in order that children might enjoy their rights.

Even on the basis of self interest and self respect we should turn from this policy. The proverb (13:11) declares "Wealth gotten by vanity shall be diminished." Cheap labor is one of the cheap vanities of the economic world. There is a Turkish proverb that runs "of wealth gotten honestly the devil gets half, but of that which

is gotten dishonestly, he gets it all and the getter besides." If we can look no higher than our own self interest we should end this policy of employing children.

To glorify God in all we do is also one of the basic principles of Christian morality. To attempt to glorify God by marring his image in a little child is as reasonable and possible as trying to paint a wall white with black paint.

To live the ethics of Christianity in the present, Christians are compelled to set their faces against child labor.

Eugene, Oregon.



WHY WE SHOULD NOT INCREASE OUR ARMAMENTS

Isaac Sharpless

There are various reasons why the United States should not contract the disease of large armaments. It is a contagious disease and one with which the news of the present day infects certain classes of our citizens.

These classes are composed of (1) those who are connected with the army or navy, who give their time and scientific knowledge to the study of the past and future of war; (2) those who directly, or at second-hand, expect to profit commercially by a war or an armed peace, and (3) those honest patriots who really believe the various stories of expected attacks upon our national integrity or prosperity induced by the hate or avarice of other nations.

The first class is happily small, due to our peaceful traditions. Its members are, however, active and, in proportion to their numbers, influential. They have developed their subject into one of considerable interest and scientific expansion. They are intelligent

and mostly sincere and patriotic. The second class need have little consideration. They are, as many Americans, after business profits, and if the preaching of the doctrines of war pays they will use their great influence upon public opinion, through the press, to fill their private coffers. There are more of them in the aggregate than one generally recognizes.

The third class is made up of men who are open to conviction and will ultimately determine the question. The following considerations may appeal to some of them:

It is not likely that any of the nations now at war in Europe will be ready to attack the United States for several decades. In the meantime any guns or gunboats we choose to make will be antiquated and a dead loss. These nations, let the war eventuate as it will, will be burdened with fearful taxes, with crippled industries, with abundant memories of the horrors of the battlefield and the suffering of the non-combatant part of the population. Nothing but the most flagrant attack by us, or a combination of conditions which no one can foresee, could induce one or a group of them to enter upon the tremendously expensive and probably uncertain and unprofitable task of an expedition against the United States. For a hundred years, except for the farcical Spanish naval journey to the West Indies, there has been no attack, and during the most of this time our preparations have been far less adequate than now.

Nor is there any more danger from Japan. Everyone who has felt the temper of the Japanese government and people is sure that neither interest nor desire exists for an American war, a war which would be without prospect

of final success and would break them down with financial burdens they are in no condition to stand. If we would bring half the thought and influence to bear on our government to make it absolutely just and generous in our treatment of other nations, that some of us spend in fearful anticipations of what will never come, we will be immune from war for a generation ahead. These considerations might induce us at least to postpone our great expenditures till the lessons and the results of the present war are more clearly seen.

Again if we, as we hope, shall some time in the near future be able to act as a mediator and peacemaker among the warring nations, we must approach the issue with clean hands and free from the suspicion of ulterior motives. We must say to them in a voice which they will respect, that we have nothing to gain from them in the way of territory or national privileges. We have only a little army for police purposes and a navy not strong enough for aggression. We have made no preparations to grasp anything for ourselves. We should, if they wish, willingly act as arbiter or simply provide the machinery for their own negotiations. We want, for the good of all, peace restored on a satisfactory, permanent basis, and we hope to gain for ourselves nothing but our share of the blessings which will follow this consummation. Only in this way can we do our duty.

If we begin to arm because we are behind in the race for armaments there is no end to the process except a great war. With every increase abroad there will be a new cry for new appropriations here. The burden of taxation, now already being severely felt in certain quarters, will grow by

leaps. Now two-thirds of our national expenditures go to warlike purposes, including pensions. This vast sum will be increased much more rapidly than our resources, and either added taxes or the withdrawal of aid from internal developments will follow. How much wiser to make our potential resources of use to our people and the world, food and clothing cheaper, wages better and more homes happy, than to go into this unproductive venture, which, as present conditions show, always ends in war!

"Whatsoever a man soweth that shall he reap," and beginning on a course of warlike preparation, with the general awakening of the military spirit and the contagious enthusiasm which will follow, fanned by our increasing army and navy followers, and the commercial interests, will put us in such a condition that on the least provocation we will place our equipment in action. Armaments mean war. Dependence upon justice means peace and we shall reap as we sow.

What then are the duties of American citizens in this crisis?

To develop a universal feeling, to allay race and national prejudices and suspicions which often ripen into war.

To cultivate a judicial attitude which will take the viewpoint of an alien nation and appreciate its reasonable demands.

To limit commercial ambitions and methods, both individual and national, to such an extent as to recognize the just rights and proper desires of others.

To discourage the military spirit in our men and boys, the growth of a military class, the development of military and naval equipment in our nation.

To base our moral ideals upon the New Testament and have faith that they will carry us through even when we can not clearly see the future way.

To nourish within ourselves and our neighbors the Christian spirit, so that as far as in us lies there can be no war; to do our full duty by moral methods and then trust to the care and providence of God.

Haverford, Pa.



RELIGION IN A COURT DECISION

The following, taken from a recent decision handed down in the Juvenile Court of Los Angeles County, California, by Judge W. H. Thomas of the Superior Court of the State and by him furnished us for publication, is certainly out of the ordinary in a civil court. And yet, the principles it embodies and emphasizes are quite as appropriate and certainly as much needed in a courtroom as elsewhere, especially when the contending parties are professing Christians. The case that occasioned the following unique comment was that of relatives trying to secure an orphan child from an aged couple who had legally adopted it—
Editor.

This little fellow has since his adoption been the cause of seven different appearances, hearings and continuances in court. He has been before the Judge who presided in this proceeding now on four different occasions. Each of the parties to the controversy claim allegiance to an evangelical church. Notwithstanding this fact the feeling of hatred and bitterness has visibly increased with each succeeding appearance in court.

Of the witnesses who testified before this Court, in this proceeding, two were ministers of the gospel; two were ruling elders in the Presbyterian Church, and almost, if not quite all, of the remaining witnesses testified that they were church members. This fact alone can have nothing to do with

the conclusion which is inevitable in this proceeding. A reference to it, however, in this argument for purposes of comment is perfectly proper and legitimate.

In view of the fact that almost, if not quite all, of the witnesses, and these include the principals in this controversy, claim church allegiance, and believing as the Judge who presided in this proceeding does in the infinity of God and immortality of the soul; that God rules in the affairs of nations as well as those of individuals; and that particularly in this proceeding it being true that all claim to be followers of the Man from Galilee, the Court feels that a word of admonition may not be amiss here.

What about the application of the Golden Rule by the principals in this case? Can it be that the principles advocated by the Man from Nazareth are simply high-sounding terms to be heralded from pulpits and urged by Sunday school teachers to their pupils, merely "sounding brass and tinkling cymbals," but after all have no application to men, women and conditions with which we are confronted today? Is it possible to be at peace with God and at the same time not be on speaking terms with our neighbors? Is the self-sacrifice that we hear so much about only applicable to the other fellow? Should we not practice those principles which we so vociferously preach **in the church**, in our daily walk and conversation **outside of the church**? If not, is it not according to the dictates of common honesty the proper thing to do to quit preaching? Is it possible to serve God while we are on the devil's pay-roll?

It cannot be denied, I think, but that the forces of evil have caused inde-

scribable havoc and untold suffering through intemperance, the liquor traffic and its kindred institutions, but the fact still remains that the most telling job, the most destructive work the devil ever accomplishes is when he succeeds in causing dissention and misunderstanding among those who profess to be members of the family of the First-Born.

Are the foregoing not searching questions? Without judging anyone do they not apply with peculiar force to the facts in this proceeding? If they do this Court is very firmly convinced that they are so not from choice on the part of anyone connected herewith, but from the fact that they are so close to the "firing line," as it were, that they do not realize it. The frailties of humanity and the weakness of human nature must not be overlooked. In the spirit of the lowly Nazarene let us overlook all these seeming inconsistencies and for them pray: "Father forgive them, for they know not what they do."

Something was said in this, as I recall the evidence, about "cutting out the Jesus talk." To be exact, from the transcript of the testimony I quote the following: "Q. What were the surroundings and conditions? A. I considered them in a condition of squalor. Q. Did you have any conversation with Mrs. Campbell? A. Yes. Q. What was that? *** I think you started the conversation? A. First I saw the child. I was with Mr. Edmonds and Mr. Harrison. She pulled back a piece of old, ragged cheese-cloth hanging in the corner, and the child was asleep. I admired him for a moment and then I went into the other room because I had never seen a child of my name raised in conditions of such filth and

miserable surroundings. *** Q. Did Mrs. Campbell make any statement as to the care and support of the child? A. She said that she was teaching him and that she was feeding him; that she was teaching him to tell the truth and teaching him about Jesus. **I told her to cut out that Jesus talk and talk facts."**

The Court regrets exceedingly that in view of the large array of church people testifying in this proceeding that the record should contain any such evidence. Our country has been declared by the Supreme Court of the United States to be a Christian nation. Such testimony by professing Christians is well calculated, and does tend, at least, to establish in the mind of one who is not a Christian the fact that we are not sincere; that notwithstanding our profession the Golden Rule is best applied under the influence of the Rule of Gold. Such, however, is not the case. The Judge presiding in this proceeding is one of those who believes implicitly that the gospel of Jesus Christ and the principles advocated by Him are applicable to men, women and modern conditions in our own country, because regardless of heredity, early training or environment, nothing but the grace of God and the dominating power of the gospel of Jesus Christ is a guarantee against the inroads and contaminating influence of sin. The great trouble with us is that we are indifferent. As someone has aptly said, "Indifference is the sleeping giant of the world. Prejudice is the hot wind that dries up the fountains of thought, destroys reason and stifles the human soul."

None of the great questions from which we are suffering as a nation will, in the judgment of this Court, ever be settled, until they are settled right.

They will never be settled right until they are settled according to the principles promoted by the Prince of Peace. Personally this Court would like to see the spirit of Christ in every courtroom. What a transformation would be wrought for civic righteousness in this old world if all the people were permeated through and through with this doctrine; if all attorneys were eager to direct the doubtful and instruct the ignorant, to prevent wrongs and terminate contentions; if all judges were impressed with the compelling desire to have at all times the guidance of their heavenly Father when they came to consider the interpretation of statutes and the application of the remedy. All could in this way render full and complete duty to our own government, obeying all its laws and carrying out all its mandates, as well as rendering unto God the things that are His. In short, the so doing would conflict with no duty we owe to God, our country, our neighbor or ourselves.

Towards these better things this Court feels personally that the awakening is already here; that the night, if he may term it such, is passing away, and that towards this happy culmination he believes that this old world is slowly but surely moving, and that it is day-break everywhere.

The words spoken by the Prince of Peace in an age of darkness have already made a white path around the world, and will yet, beyond a doubt, solve all the problems of men and nations. Deplorable as are our social conditions, intellectual dawn is breaking. The beginning of the twentieth century is high noon compared with the darkness of past ages, or the evils of yesterday. There was a time when darkness seemed universal, but now

joy and gladness are in the ascendancy. Love is permeating the heart of humanity. Intolerance, prejudice, hypocrisy, greed, superstition and profit in vice will sometime be considered relics of an undeveloped past. There will come a time when they will no longer crush and bruise the hearts of men; a time when the hands of want will not be extended; when jails and prisons will be no more; when national boundaries will be obliterated by the power of love; a time when instruments of war will not exist, and soldiers will be numbered among the world's workers, and the world from meridian to meridian, and from the equator to the poles will be one grand universal brotherhood.

If this be a dream then may the Giver of every good and perfect gift permit us to slumber on!

"Though the cause of evil prosper—
Yet 'tis truth alone is strong.
Truth forever on the scaffold,
Wrong forever on the throne.
Yet that scaffold sways the future
And behind the dim unknown
Standeth God within the shadow
Keeping watch above his own."

Were it not for the fact that this Court personally has supreme confidence in the ultimate results of the principles referred to herein all the work that has been done by this Court personally in this matter were in vain.

Will the parties, therefore, to this action please permit this Court to suggest that we do not "cut out the Jesus talk." On the contrary, let Him, more than ever before, have complete right-of-way with each of us, and our troubles and misunderstandings in the light He gives will disappear as the mists of the morning.

In this spirit, therefore, this Court confidently hopes that the contending

parties in this controversy may find common ground upon which they can meet, and arrive at some plan (one sacrificing sentiment and acquired affection, the other money, if need be) by which this little child may grow up with and have comfort, consolation and companionship of his little sister. This is the thing that this Court would greatly love to be able to bring about himself, but under the law and his oath of office he cannot do, because he is limited to the answering of the simple query: "Is this child a dependent?"

Personally, therefore, this Court is denied the pleasure of accomplishing a result for which he fondly hopes and fervently prays. The parties to this proceeding can get together only by adopting the principles referred to above. If they do, this happy result will become an accomplished fact. The satisfaction that comes to one for deeds well done will be the portion of each of them. Such an act on their part will be the brightest gem in the diadem of their recollection. A retrospective vision of these two beautiful children reunited, after so much bitterness and misunderstanding between the principles herein, will be the sweetest image in the picture gallery of their memories.

Will the principals in this proceeding adopt the Court's view? The Court believes that they will. Are they ready and willing on each side of this controversy to make the necessary sacrifice to bring about that which this Court is unable in its official capacity to do, and which as a friend to all parties he sincerely and urgently suggests be done? This Court believes that they are. He cannot feel that in this great testing time that any of them are going to be "Weighed in the balance and found wanting." On the contrary he

believes that they will see this situation as they have never seen it before, and that they will realize fully that,

"He knows and loves and cares—
Nothing this truth can dim—
And does the very best for those
Who leave the choice with him."

Santa Ana, Calif.



SHOULD NEUTRALITY DISCRIMINATE?

Henry Collin Minton

When President Wilson imposed neutrality upon the American people, everyone applauded his action as the right thing for him to do. The idea is simple and the duty clear. And yet it is the carrying out of this idea which presents the difficulty.

It used to be said that the Czar's notion of building a railroad was to draw a straight line between two cities and then to build the road along that line. But even a Czar finds this easier to do on the map than on the field.

There are mountains so massive that it is better to go around them than to go through them. There are rapid rivers and broad bays to be bridged or to be diverted. The longer way around is sometimes the shorter way to go.

American neutrality is a splendid policy but how shall it be carried out?

Shall Americans ship no arms or ammunition to either side? Shall we withhold all supplies alike from all belligerents? Shall we shut our eyes and cry out an indiscriminate "NO" to every call from Europe? Does neutrality mean impartiality and does impartiality mean indiscriminating aloofness?

We do not propose to answer these questions but only to ask them.

We have millions of American money invested in the manufacture of war munitions. Shall we forbid all manufacturing and shipping of these products to all buyers alike?

This plain honest question gives us pause at both ends of the line. Let us look at it from the side of the American manufacturer and from that of the European buyer.

The manufacturer's money is legitimately invested in his work. Some very good people call it a bad business, in the same line with the liquor traffic but not nearly so low down. The European war stimulates the demand for its products. Like the epidemic for the physician and like the scourge for the undertaker, war in Europe is the American manufacturer's harvest time. But shall the very acuteness of the demand mark the shutting down of his factory? Shall the order-clerk close his desk simply because trade is good?

In very truth, it is hard to see why it should be so. If it is wrong to make bullets and shrapnel and torpedoes when war is being waged, why is it not just as wrong to make them in times of peace, in anticipation of war? When the immediate need is being felt is it less humane to meet that need, than to get ready for a need that is not felt but may be precipitated by and by?

We are evading the answer and contenting ourselves if only we show that, if it is wrong to make and ship guns when the market is acutely active, it is hard to understand why it is right when the market is dull and the future is a chance.

It is no convincing evidence of stupidity in a man who concludes that either the whole business is bad all the time or it is good all the time.

And from the standpoint of the belligerent nations of Europe, the neutral American immediately puts the ban on war supplies, and even on food-supplies for non-combatants, in the interest of the humane speedy ending of the war; but is there or is there not a difference? It is one thing to withhold the crumb from a man who is starving and a very different thing to withhold it from a man whose larder is abundantly stored.

America frowns upon war. She loftily refuses aid to all the warring nations alike. One of them, let us say, for a generation has been preparing for war; its arsenals are packed, its colors are manned and its organization complete. Another has fondly dreamed that the era of peace had come to stay. It has forgotten the field of arms and enterprise. When the storm broke one was ready, the other was not. The very preparedness of the one is at the cost of disregarding the sacred principles of the neutral outsider which deplores all war. The very unpreparedness of the other is due to its devotion to the interests and industries of peace which the neutral nation approves and applauds. The perplexing question is whether or not an indiscriminate refusal to sell supplies to all the belligerents is not, in effect, the rewarding of the wicked and the punishment of the innocent? What they want must be considered in the light of what each already has.

These are a few of the questions that present themselves to honest men, both in business and in diplomacy, in view of the President's call to neutrality.

An academic theory sometimes suffers transformations that disguise its real identity to its best friends, by coming out into the concrete conditions of

a very complicated and semi-civilized world.

All this shows how delicate and acute the situation is. "Hands Off" is *prima facie* neutrality, and discrimination is taking sides.

There never was a time when American diplomacy more needed the wisdom that comes down from above. Patriotism prays today that our Government at Washington may escape the perils that line the narrow path of peace. We thank God for an unbroken peace thus far. We pray that the dogs of war may soon be called in. We pray that the mad nations of Europe may soon cease their wicked killing.

A thousand difficult points emerge, a thousand delicate questions arise. The situation is myriad sided. Things are not always what they seem. Let us learn that, whether or not it is right to prepare for war in time of peace, the paramount duty and desire of the present dark and angry moment is to prepare for peace in a time of War.



WHAT IS THE DATE?

James S. Martin

The Mormon church fixed September 26, 1890, as the date at which it abandoned polygamy.

Hon. William E. Borah, United States Senator from Idaho, fixes April, 1904, as the date.

Which of these dates is correct? Is either one? What about the 14 years which intervened between the two? And, in view of the casual dismissal of the assumed treachery of those 14 years, what assurance is offered of present good faith? These are some of the inquiries to which the National Reform Association is making answer.

Let us present first two letters which explain themselves:

January 26, 1915

Hon. William E. Borah,
Washington, D. C.

Dear Senator:

It is possible you may know that the National Reform Association is conducting a Crusade against the Mormon Kingdom in the United States. That our platform is distinctly Christian and patriotic will be demonstrated to you if you will peruse the enclosed "The Platform."

Based upon the evidence given in the Smoot Case and testimony coming from other authoritative sources, we have assumed that the Mormon church still teaches and its priests still practice polygamy.

Reading in the Congressional Record of December 31, 1914, your very interesting remarks we gather that your belief is that the Mormon church and the Mormon priests have sincerely renounced polygamy.

Our desire is to do no injustice to any human creature nor to any institution. The high confidence which the National Reform Association has expressed in your career makes you seem close to us even if we do not seem close to you. For both reasons given in the preceding sentences we urge upon you to inform us: when did the Mormon church and its priests abandon polygamy?

It is needless to tell you that this inquiry is made in good faith and with highest respect to you. And in order that you may thoroughly understand the good faith, it is necessary for me to advise you that we have already had much correspondence on this same subject with others and that the variations of date are such as to leave the total of evidence without value.

Permit me to express the compliments of our Association upon your vote on the Reed amendment to the immigration bill.

Sincerely yours,

James S. Martin,

General Superintendent

My dear Sir:

I have your letter of recent date and should have replied sooner but for the press of official duties.

You refer in your letter to some expressions which I made in the Senate relative to the Mormon people and their belief in and practice of polygamy, and you submit to me the following question: "When did the Church and its priests abandon polygamy?" I take it that your letter is written, as you state, in perfect good faith and I shall answer in the spirit in which I believe your letter was written.

The only thing which has ever interested me in regard to the practice of polygamy among the Mormon people is whether or not the Mormon people have in good faith renounced and abandoned it. I have not permitted myself to be disturbed in the least by sporadic instances which have been called to my attention but which upon my investigation I have found to be without any real foundation. I became satisfied long ago that even if there were sporadic instances the Mormon people as a whole were acting in perfect good faith and that all fair minded men knowing the situation would come to that conclusion. We have in our State many people of the Mormon faith. Not many of them live in the immediate vicinity of my home, nevertheless I have been among them in the practice of my profession and by reason of my activity in politics have been in their homes, observed them, and regardless of what others may think or believe I have reached a firm conviction that these people are living in perfect good faith with the renunciation of the practice of polygamy which they made through their conference years ago.

You ask me for the date upon which, in my judgment, the practice of polygamy was renounced and ceased to be a practice among them. If I were fixing a date which in my judgment all fair minded men might upon the facts accept, I would fix April, 1914, when the general conference of the Mormon

Church where nearly twenty thousand Mormons were assembled with representatives from every mission adopted a resolution renouncing plural marriages and the practice of polygamy. I do not state, of course, the language of the resolution but its substance. I have never had any reason since that time to believe that this resolution was being ignored either by the people or defied or disregarded by the Church. I have talked with hundreds of Mormons, some of whom were close personal friends as clean and upright men as lived, and as I repeat to you, so far as I am concerned I entertain no doubt as to their good faith—the practice of polygamy among the Mormon people has ceased to be recognized or sanctioned by the Church or by the members of the Church.

I am quite aware that I may look upon this matter with a great deal more confidence in their good faith than strangers would. I think it would add much to the faith of those who doubt these people if they knew them better in their daily lives and in their actual relationship with one another and the world. No honest, candid, sincere man would for a moment impeach them in their citizenship, their loyalty and devotion to the State if he knew them as I know them. And if there be any lingering evidence of this practice among them, any one who understands their industry, their frugality, their exemplary citizenship and their loyalty to law and to the State would entertain no doubt as to its final and complete elimination.

You will observe that I speak with a great deal of positiveness and with a tone of earnestness. I feel all I say. I do not inherit, I am afraid, very much of my father's superb Christian manhood. I wish I had inherited more. But I did imbibe from his life and teachings a spirit of tolerance and while I never have and never would condone the practice of polygamy I am perfectly willing when I see a people in good faith trying to work out a situation to accredit them with good

faith until the facts are conclusive to the contrary. That is my position.

Very respectfully,

(Signed) Wm. E. Borah.

Rev. James S. Martin,
209 Anderson Street,
Pittsburgh, Pa.

It is the practice of the Christian Statesman to give fully the statement of the other side. Hence we print Senator Borah's communication in its entirety. Much of it is not germane to this controversy. So far as we know there has never been any impeachment of the "Mormon people's industry and frugality." And certainly, in this immediate inquiry, a certification upon this point is quite outside.

Our specific inquiry was: "When did the Mormon church and its priests abandon polygamy?"

And Senator Borah assumes April, 1904, as the date.

We hold that the Mormon church and its priests have never abandoned polygamy. And Senator Borah is one of the strongest of witnesses in support of our contention. A careful consideration of Mormon history will, we believe, lead candid readers to this view.

In the summer of 1890, the long war of the national government against the Mormon Kingdom was drawing to its close. The Mormon leaders nearly all had been in prison. And practically all, even those who had been released after serving sentence, were in hiding. They were impoverished. They were disfranchised. Their wives and children were in misery. The federal courts had decided against them in all their appeals. Congress contemplated the most crushing political proscriptions upon their whole people. Their former defenders had refused to give further support and sympathy so long as they

should continue their rebellion and tyranny. Their whole community was desolated with suffering and hopelessness. In this emergency, the aged prophet of the church, Wilford Woodruff, went into a season of fasting and prayer. He emerged after receiving what he called "the will of the Lord" concerning polygamy. He issued, as the expression of that "will of the Lord," what has since been called the "anti-polygamy manifesto" of the Mormon church. The document was presented to the hierarchs of the church in solemn conclave. Many of them wept, some of them begged for delay or suspension. But all finally accepted it as a revelation from God, inhibiting further polygamous ceremonies and further polygamous living. A few days later, in October, 1890, it was presented to the general conference of the Mormon church which met in the great tabernacle in Salt Lake City. In that conference it was unanimously accepted as the will of the Lord and it was ratified as the law of the church. At local conferences immediately following, in every "stake of Zion" of the Mormon church, by unanimous vote, this manifesto was sustained. Thus, the law was made trebly binding. It was a "revelation." It was a decree of the hierarchical council. It was a statute or rule accepted by all members of the church.

This was the most momentous crisis in the history of the Mormon church. This was the most solemn proceeding ever taken by the Mormon church. This was the most far-reaching, in its effects upon the outside world, of any action ever performed in the Mormon church.

THE WHOLE CASE FOR THE
MORMON CHURCH MUST REST
UPON THAT "ANTI-POLYGAMY

MANIFESTO" OR REVELATION OF SEPTEMBER 26, 1890. THE INTEGRITY OF THE MORMON CHURCH—ITS PROPHET, PRIESTS AND PEOPLE—MUST STAND OR FALL WITH THAT MANIFESTO.

In most moving terms, the Mormon church leaders supplicated the national government to accept their pledges. Their prayer was granted. Benefits were showered upon them. Amnesty was given for all the past. Citizenship was restored. Statehood was conferred upon their territories. Legitimacy was bestowed upon their polygamous children. Property, of vast extent, was returned to them.

All these blessings they asked and received and enjoyed predicated upon their abandonment of polygamy September 26, 1890.

If they did not abandon polygamy—absolutely and forever—at that time, they obtained all those favors under false pretenses, they deceived the generous government which trusted them, they committed an act of perfidy almost unparalleled.

And Senator Borah, who knows Mormon history well, fixes the date in April, 1904.

Then, through all the intervening 14 years, while the nation was showering and the Mormon church was taking favors, the church was living a lie.

* * * * *

Assuming that there was some such action, under what circumstances did the Mormon church adopt in April, 1904, "a resolution renouncing polygamy?"

The senate of the United States began an investigation into the Mormon church, January 16, 1904. In the early days of that grim inquiry (the Smoot Case, before the Committee on Privi-

leges and Elections), it was clearly proved that the church had continued to teach, and its present prophet and his priests had continued to practice polygamy after the "manifesto" of 1890. No one has ever disputed that proof. The Mormon church had broken its compact with this nation.

There was an angry muttering in the country. Apostle Smoot's seat in the senate was imperiled. If any "resolution renouncing polygamy" was adopted by the general conference of the Mormon church in April, 1904, it was to meet this exigency. The church renewed a promise which it had been violating for 14 years. And it is this renewal of a broken covenant that Senator Borah assumes to be a sincere renunciation of polygamy.

But why should any one assume that the Mormon church was acting in good faith in 1904, if he also assumes that its pledge of 1890 was broken by 14 years of bad faith? It requires a peculiar credulity to make these two assumptions.

The whole of the public record is against the acceptance of the resolution of 1904 as a sincere renunciation.

First, the Mormon church continues to assert that the actual abandonment of polygamy occurred September 26, 1890. The church does not differentiate between the two periods: 1890 to 1904; and 1904 to 1915. If both are alike, then the Mormon church must be violating its "resolution" of 1904 as it violated its "manifesto" of 1890.

Second, the so-called "resolution" of 1904 has never been incorporated in the books of doctrine of the church.

Third, its adoption by the general conference was no such solemn proceeding as that of 1890. The resolu-

tion of 1904 was palpably procured, if at all, to allay the national indignation and to influence the Smoot case. In all our many controversies with Mormon elders, no one of them has ever referred to this resolution, and no one of them has ever suggested that the Mormon conference of 1904 effected a sincere renunciation of polygamy.

Fourth, there is conclusive public evidence of continued polygamous teaching and practice in the Mormon church, subsequent to April, 1904. In January, 1906, nearly two years after that resolution, the committee on privileges and elections of the United States senate reported: "Not only do the president and a majority of the twelve apostles of the Mormon church practice polygamy, but in the case of each and every one guilty of this crime who testified before the committee, the determination was expressed openly and defiantly to continue the commission of this crime." The Mormon church book of commandments, the "Doctrine and Covenants" after April, 1904, continued to teach the divinity of polygamy. The Mormon church "Compendium of Doctrines" after April, 1904, continued to carry this paragraph: "If plural marriage be unlawful then is the whole plan of salvation through the house of Israel a failure and the entire fabric of Christianity without foundation."

In fact the Mormon church continued to teach and its prophet and priests continued to practice polygamy after April, 1904, as if no such "resolution" had been adopted.

The Senate committee said: "One of the twelve apostles has declared the fact to be that 'the manifesto is only a trick to beat the devil at his own game'."

It does not seem unfair to assume that the "resolution" of 1904 was of the same character as the "manifesto" of 1890.

But, in any event, polygamy was taught and practiced by the Mormon church and hierarchs after April, 1904; and, therefore, it could not have been abandoned at that time.

* * * * *

Within this article we have sought to deal with the two dates: September, 1890, at which time the Mormon church claims to have abandoned polygamy; and April, 1904, at which time Senator Borah assumes that the church made its renunciation. We believe that all fair-minded men will agree that neither date is the right one.

We are still left to inquire from the defenders of Mormonism: "If polygamy is dead when did it die?"

Pittsburgh, Pa.



WORLD'S SOCIAL PROGRESS CONGRESS

The World's Social Progress Congress to be held in San Francisco California April 1st to 11th, 1915 presents a program of much interest to social workers. The timeliness of this Congress is indicated by the list of topics to be discussed as follows:

The Social Urgency, Civil Government, The Modern Newspaper, The Public School Curriculum, The Family, Taxation, Social Incorporation, The Movement for Disarmament and World Peace, Democracy, The Movement Against the Saloon, The Bible, The Church, Foreign Missions, Labor and Wage, Poverty, etc.

The list of speakers includes many interested in the work of the National Reform Association among whom we note Bishop W. M. Bell, Hon A. J. Wallace, Prof. E. S. Wicher, Dr. J. S. McGaw and other notable speakers.

The National Reform Movement

THE MOHAMMEDAN MORMON KINGDOM

ANTI-MORMON MEETINGS IN KANSAS CITY

Rev. J. M. Wylie

On February twenty-first to twenty-six the two Kansas Cities had the privilege of hearing the message which the National Reform Association is giving against Mormonism. Nine public meetings were held and two luncheons were given. The attendance at these meetings ranged from three hundred to six or seven hundred. At the last meeting the newspapers stated that three hundred were turned away who could not find standing room. The people had to be aroused to the peril of this foe of the kingdom of Christ, and by the time the messengers were ready to leave people were urgently asking for more addresses. If any one is in doubt about the propriety of the National Reform Association including Mormonism in its program for the awakening of the Nation let such an one listen to Ex-Senator Cannon's message supplemented by the pungent utterances of the General Superintendent, Dr. J. S. Martin.

Senator Cannon places the movement on the true basis. He not only demonstrates the disloyalty of this powerful organization but he distinctly points out its opposition to the kingdom of Christ. Out of his own experience he tells us that no human agency can secure its overthrow and that he has undertaken this task in dependence on the power of God. It is for this reason he has allied himself with the Association which has for its aim the establishment of the kingdom of God in our National life. Mr. Cannon makes no compromises, when asked the relation of the Reorganized to the Brighamite Mormons, he not only

gave the former the credit of renouncing polygamy, but he also said that in justice to the truth he must make known the fact that both depend on so-called revelations from heaven; both displace the supreme authority of Divine Revelation.

If any one imagines that Mormonism is not a power in our nation let such an one undertake to arrange for anti-Mormon meetings. The secular press, as a rule, cannot be relied on to give prominence to a movement which oppresses this strong financial corporation. A member of an orthodox church declined to co-operate in the anti-Mormon Crusade, declined on the grounds that 'he wanted dividends.' In Independence, Missouri, where all three branches of Mormonism are represented, a hundred window cards had been placed in business houses. Anonymous letters were sent to these firms demanding the removal of these cards. It is said all but a half dozen were taken out. This fact only served to awaken greater interest and before the hour of the meeting arrived the house was filled and many were turned away. The meeting was one of intense interest. Brighamites came to scoff, and while they did not remain to pray they went away soberly. Dr. Martin in his opening remarks did not abate one iota of his severe arraignment of this monster iniquity; and Senator Cannon in his calm and eloquent manner exposed their corruption and duplicity and hurled at them his defiant challenge.

As an evidence of results an ex-mayor of Independence, who had perhaps playfully allowed himself to help draw the plow which broke the ground for the new Mormon temple in that city, made the motion for the adoption of the resolutions proposed.

I should be glad to give the names of the many pastors, business men, and officers of women's organizations who so heartily supported these meetings but time does not permit. We may have the privilege of having these Reformers with us again in the Autumn. They have a message which our nation needs to hear and to hear it now!



LETTER FROM THE GENERAL SUPERINTENDENT

James S. Martin

Our last letter was written in Des Moines, Iowa, the 16th of February. This is being penned in New York City, the 13th of March. Between these dates Senator Cannon and the writer have addressed mass meetings held in the interests of the Crusade against the evils of Mormonism in the following places: Jefferson, Malvern, Council Bluffs and Clarinda, Iowa; Carrollton, Independence and Kansas City, Mo.; Kansas City and Topeka, Kans.; Chicago, Ill.; Rushville, Ind.; New York City, N. Y.

A full week was spent in Kansas City and another in Chicago, a day only having been given to each of the other places named except New York where we have now been for five days. In Kansas City, in addition to the mass meetings addressed, addresses were delivered before the Interdenominational Missionary Society in annual convention assembled, the Athaeneum Club which is the largest women's club of the city, a union meeting of the Ministerial Associations of the city, a luncheon attended by a number of representative business men, and another attended by several of the most active Christian workers among the laymen of the city. In all, about five thousand of leading, influential Christian citizens of Kansas City were reached in these several meetings.

In Chicago, in addition to the six mass meetings held on as many consecutive evenings and in as many different parts of the city, the Republican club, known as the Hamilton Club and

having a membership of over two thousand, and the civil engineers of the city, some three hundred or more in number, were addressed. Altogether, fully five thousand heard the message in Chicago.

At Independence, Mo., the capacious Baptist church in which the mass meeting was held was crowded—galleries, stairway, halls and isles. The audience was said to number one thousand and the ushers assured us that at least half that number were turned away, unable to obtain admission. Independence, as our readers may know, is the headquarters where all branches of Mormonism claim they will ultimately erect their temple from which they will rule the world. Local opposition to the meeting on the part of Utah Mormons and those Gentiles who feared boycott in business as well as some weak-kneed, backboneless, spineless Christian officials, created considerable newspaper publicity in advance, all of which stimulated attendance. The meeting was perfectly orderly, indeed exceptionally quiet, notwithstanding the fact that fully half the audience were members of the Reorganized Church of the Latter Day Saints. This branch favors the Crusade we are waging, whereas the Utah branch bitterly opposes it.

At Topeka, Kansas, we were favored with the presence on the platform of Mr. Bruce Kinney, author of *The Islam of America* and the Hon. C. A. Capper, governor of the State. The latter presided at the meeting, indorsing most heartily the Crusade while the former showed his interest in it by an earnest appeal to the audience to give it hearty support.

The address by Senator Cannon before the joint session of the Legislature of Iowa, reference to which was made in our last issue, was an event of more than ordinary interest. After a brief interview with the governor of the State, we were ushered into the presence of the assembled legislators where we were received with hearty applause. Whether this was occasioned by the presence of the ladies in the

company—Mrs. Cannon and the Superintendent of the legislative department of the Iowa State W. C. T. U., both of whom graced the platform from which the Senator spoke—may be a question, but there can be no question that the hearty and prolonged applause at the close of the address was due to the par excellence of the address itself. The Senator, always good, was certainly at his best on this occasion. He threw himself open to questions and the few asked, especially by a Mormon defendant, only served to deepen the interest in the discussion and intensify the repeated outbursts of feeling on the part of the great majority of the assemblymen. The joint session passed a resolution ordering the Senator's address printed in the State journal. This address was arranged for by the aforementioned superintendent of the legislative department of the State W. C. T. U., who is laboring for the passage of a resolution asking Congress to call a national constitutional convention for the purpose of framing an amendment to our national constitution forever prohibiting polygamy and polygamous cohabitation.

Altogether, the thirty and more audiences addressed by us during the past month have totaled fifteen thousand at the very least. At all of these the resolutions—six in number—have been adopted, duly attested and forwarded to the proper officials in Washington. The only persons opposing the resolutions have been the very few Mormons and Mormon sympathizers who, in a few cases, dared openly, publicly and vehemently to oppose them. This opposition only served, however, to intensify the approval given by the others in the audiences.

Withal, the Crusade is making rapid and manifest progress. We are dated now until the latter part of May, indeed for all available dates until the month of October next.

In another issue we shall give some account of the impressions made upon men in public life, as the result of

private interviews we have had with them.

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NOTES ON THE CRUSADE

From March 28th to April 8th Senator Cannon and Superintendent Martin are to be in Pittsburgh, Pa., and vicinity addressing mass meetings. Among the places listed for addresses are Latrobe, Irwin, California, Beaver, Rochester, Coraopolis, Duquesne, Scottsdale, Jeannette and Mingo Junction, O.

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Beginning April 18th in Eastern Ohio, and ending May 16th in Northern Illinois, a series of mass meetings, to be held in Ohio, Indiana, Illinois and Missouri, has been arranged by our Pittsburgh office.

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Bishop Thomas C. Carter expects to spend the first half of the month of April in New York where he is seeking to interest men and women of means in the Anti-Mormon Crusade.

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The attention of our readers is called to the fact that with adjournment of the recent session of Congress the Gillett Anti-Polygamy amendment bill ceased to exist. It or another similar bill will have to be introduced at the opening session of the next Congress. Meantime resolutions in behalf of the other measures of our Anti-Mormon program may be forwarded to Washington. See last issue of Statesman.

* * * * *

Mrs. Frances J. Diefenderfer, President of the National Order of Anti-Polygamy Crusaders, spent the month of February chiefly in Chicago where she spoke often and did much preparatory work for the series of mass meetings held in that city the first week of March. She has spent the greater portion of the past month in Oklahoma, Nebraska and Kansas where she has spoken almost daily. She addressed a mass meeting of a thousand people in Tulsa, Okla., March 7th and another in Oklahoma City the 14th.

Mrs. Sarah Ernest Snyder, National Organizer of the Order of Anti-Polygamy Crusaders, has spoken frequently of late in and about Pittsburgh in the interests of the Crusade.

* * * * *

Former Senator Frank J. Cannon, Bishop Thomas C. Carter and the General Superintendent spent the greater part of March in New York City in an effort to put a New York basis under the nation-wide crusade against the evils of Mormonism. Arrangements have been completed for some public addresses by Senator Cannon before representative audiences in New York the middle of April, to be followed by organization work looking toward a permanent New York basis for our work.

* * * * *

The play entitled "Polygamy," to which reference was made in our columns some months ago as promising to be to Mormonism what Uncle Tom's Cabin was to Slavery, has been having a three months' run in New York City where it is reported to have made a

profound impression upon the thousands who have heard and seen it. Those most familiar with the present-day Mormon situation in the inter-Rocky Mountain States are most positive in their assertions that the play certainly "rips the cover" off the entire Mormon system and especially its polygamous teaching and practice.

* * * * *

Bishop Carter delivered an address in the First Methodist Protestant Church, New York, the morning of the third Lord's Day of March. This address was in support of the work of the National Reform Association in general and of the Anti-Mormon Crusade in particular.

* * * * *

Perhaps the greatest tribute that could be paid our work in behalf of the Crusade is the violent and persistent opposition that is being made to it by Mormons and Jack-Mormons generally. Figuratively speaking, they are compassing heaven and earth to break the force of the Crusade.

PEACE BASED ON THE PRINCIPLES OF THE PRINCE OF PEACE

WORLD'S PEACE ON A CHRISTIAN BASIS

Henry Collin Minton

Christian people the world over profess to believe that Christianity furnishes the solution of every moral problem—and every big problem is a moral one. The key principles of Christianity are few and simple. As all the hues of the rainbow are variations of the few primary rays and as all the pages in the library are covered with the few letters of the alphabet, so all the great principles of govern-

ment are applications, good or bad, of the few maxims and axioms of morality.

International diplomacy ought to be a simple thing. The moral law is the same for nations as for men. When we go to the bottom, there is not one right for states and another for citizens. Theoretically, legal rights are only the historical outgrowth and the concrete application of moral Right. What is right for a State is right for a Man and what is wrong in a man is wrong in a State.

To be sure, the State does sustain to its subjects or citizens certain pre-

rogatives which are incident to civil Sovereignty, and therefore the relations between a man and the State to which he owes allegiance are different from the relations between two citizens of the same State.

But two sovereign States are on the same level of International fellowship. On the one hand they are alike amenable to Almighty God; and on the other they are supreme over their subjects; so that the same kind and, in larger measure than we often think, the same code of Ethics hold good between fellow-States as between fellow-citizens.

This view greatly simplifies the complex questions of War and Peace. Right is right and wrong is wrong, and neither scholar nor sage is needed to recognize the rugged and unchanging factors involved.

There is no better basis of diplomacy than the Ten Commandments. Let the Man of Nazareth interpret them and then let men or nations apply them in His Spirit and many a problem is solved by being dissolved. War is largely due to the duplicity which diplomatists have tried to play off upon each other. Studied ambiguities of which the Signatory parties have each expected by a sagacity unsuspected in the other to avail itself, have occasioned most of the conflicts that have marred and scarred the records of the past.

If Nations would quit lying, if they would quite studying to mislead, striving to cheat, planning to deceive, plotting for venality, wars would soon cease. This can never come about as long as a nation regards its neighbor as its "latent enemy." Suspicion begets hatred and hatred kindles the fires of War.

Good Samaritanism in international affairs is "academic" but it is right, and suspicion of latent hatred is wrong.

The Christian code in action, the Christian law in authority and the Christian Spirit in living will make the crooked places straight and the rough places smooth in the field of an honest, straight forward international diplomacy.

It is the subtle sins of diplomacy that ripen and rot into the fiendish crimes of war.

Let diplomacy accept and adopt the alphabetic principles of moral right and the sword will soon give place to the pruning hook.

The National Reform Association has recently placed in the hands of every civilized ruler on Earth a succinct Statement of principles the application of which would speedily eliminate war and forever insure peace.

The field is vast and complicated. The forces of Empires and the resources of Continents are in the count; but justice is one amongst pigmies and amongst giants, and Right is Right whether in a community of simple citizens or in a community of august Sovereigns. Truth on this side of the Pyrenees is not Error on that. It is essentially wrong to lie and to steal and to kill everywhere.

The reason why War is hell is because it violates all order, it defies all authority, it neutralizes all right, "Every thing is right in War" is the dictum that is the final condemnation.

The President of the National Reform Association heading a committee called upon Secretary of State Bryan at Washington a few weeks ago, and in an interview a report of which has been made public urged this general view, with the Statement of principles re-

ferred to, upon our Foreign Office. And everybody who honors the right will be glad to learn that the "American Premier" was swift to meet such ideas with cordial and ready acceptance.

Either the Christian view of life is false or this policy is the true one. If right is supreme then only a settlement and a status which is right can endure. If the Christian conception of right is the true one, then only an order that is

ethically and essentially Christian can meet the need. And if this be true, whatever cynical selfishness or sinister designs or mercenary purposes may lead to, the only permanent and therefore the only satisfactory solution of present differences and the only abiding regime of peace, among nations as well as among men, must be such as is based upon and grows out of the principles of a distinctively Christian morality.

THE BIBLE IN THE SCHOOLS CAMPAIGN

THE RELIGIOUS BELIEF OF SCHOOL TEACHERS

Rev. J. M. Foster, Boston

A "hearing" was given before the committee on Education in the Massachusetts Legislature recently on House Bill No. 294, forbidding inquiry into the Religious beliefs of applicants for positions in our Public Schools. The proponents contented themselves with citing a few cases where Roman Catholics and Jews had been refused positions by school Boards because they were not Protestants. As a representative of the National Reform Association, we appeared in opposition.

The advocates of this bill contend that the State should not inquire into the religious faith of its teachers in the Public Schools, because it is none of the State's business. To this we object most earnestly.

We believe in the separation of church and state. That is fundamental. But that does not mean the separation of morals and religion from the state, the state cannot exist without them, the state is a moral and religious being. Our American state has morals and religions represented in our Christian laws, institutions and usages. The ten commandments are found in some form on the statute books of the several

states. We have laws making blasphemy and profanity punishable. The oath is administered and perjury punished. There are Sabbath laws to all our states save two. The law is favorable to the use of the Bible in the schools of eleven states. Decisions of Courts and State School Superintendents support its use in eleven other states. Public sentiment supports its use in thirteen other states without the help of laws or judicial opinions. There are laws protecting the ordinance of Christian marriage. There are chaplains in army and navy, in Congress and Legislatures, in prisons and eleemosynary institutions. Every November the President calls this nation to observe a day of thanksgiving to Almighty God for His goodness. These are the morals and religion of our nation. Now, our public schools are the agent employed by the nation to prepare the rising generation for the duties and privileges of citizens in the moral and religious body we call the state. A German maxim is: "What you would have appear in the life of the nation you must put into the schools." An American educator said: "The school is society shaping itself." And the Christian nation must "shape itself" in the public schools by Christian education. If the state punish blasphemy and profanity it ought to teach the children the na-

ture of these offences and why they are unlawful. If the state administer the oath and punish perjury, it ought to teach the children the nature of the oath and why it is so sacred. If the state punish public Sabbath profanation, it ought to teach these laws, their origin, nature and binding obligation in the schools. If the state protect the ordinance of Christian marriage, and penalizes polygamy, polyandry and free love, these facts should be taught in school. Webster said: "The right to punish crime involves the duty to teach morals."

Well, if the state teach these facts of morality and religion, it has a right to require that its teachers be in sympathy with them. Only those who believe in Almighty God as the Source of all authority, Jesus Christ as the Ruler of nations and the Bible as the fountain of all laws; who hold that obedience to just and legal authority is obedience to God, that rebellion against just and legal authority is rebellion against God, that patriotism is not a mere political sentiment but obedience to God, that rebellion is not a mere mistaken political sentiment but resistance to God, and they that resist shall receive condemnation, are qualified to teach these great facts in the schools. And let me say that the proposal of these proponents is a peril. They would delete morals and religion from our schools, and perforce from the nation. France is an object lesson as to that danger. The French senate voted: "There is no God." They ordered the motto placed over the entrance to the cemetery: "Death is an eternal sleep." They ordered a strumpet to be placed at the head of their triumphal procession, to show their contempt for religion. And they abolished the Sabbath and substituted every tenth day as a holiday. The result was, the Reign of Terror burst upon them like a cyclone. The streets of Paris ran red with blood, the fairest monuments of literature and art were given to the flames, and Abbe Gregor exclaimed: "Abolish this tenth day law or it will ruin our nation!" France

came to herself, and rescinded this infamous legislation and returned to the sane and safe ground of Christian civil government. Let us not repeat their folly.

The chairman of the committee asked: "will you tell us about the National Reform Association?" "This society was organized in Pittsburgh, Pa., in 1864. Its original purpose was to promote the incorporation of some such an amendment in the national constitution as will suitably acknowledge Almighty God as the source of all authority, the Lord Jesus Christ as the Ruler of nations, and the Bible as the fountain of all law, and thus place our Christian laws, institutions and usages upon an undeniably legal basis in the fundamental law of the land. Its first President was Chief Justice Strong of the U. S. Supreme Court. Its present chief executive is Rev. Henry Minton, D.D., of Trenton, N. J. The Christian Statesman is its organ. It has held two World Conferences on the Christian principles of civil government, one in Philadelphia and the other in Portland, Oregon." Another member of the committee asked: "Would you exclude Roman Catholic teachers?" The answer was: There are some Roman Catholics who are loyal Christian citizens in spite of the treasonable attitude of the Roman hierarchy to civil government, those Roman Catholics who disavow allegiance to the Pope as a civil ruler and ring true to our American civil and religious liberty should be eligible. "Would you exclude the Jews from the teacher's body?" Answer: "The Jews are welcome here as citizens. But this is not a Jewish nation—it is a Christian nation. The Jew is not allowed to work on the Christian Sabbath, any more than a Gentile. A Jewish teacher would not be allowed to keep Saturday and on that score have school on the Christian Sabbath. If he accept the conditions of Christian citizenship and lay aside all antagonism to our Christian laws, institutions and usages, I know of no reason for excluding him." "Would not the recognition of Christ in our na-

tional constitution rule out the Jews from citizenship?" "Logically it would. But as a matter of fact they take office and administer Christian laws. But when they antagonize the Bible in the public schools and demand that the teaching of Christian morals and religion be deleted, they should be excluded from the teaching force." "Would you exclude Atheists and Agnostics from the teaching body?" "They ought to be excluded. I would not want such an one to teach my boys, they are unsafe, the germs of ungodliness are in them; and they are contagious and infectious, and unconsciously they impart them, I would sooner have teachers with small pox or yellow fever." "Would you be satisfied to have the teachers acknowledge the Almighty?" "No. The Lord Jesus Christ is God, manifest in the flesh and He said: 'he that hath the Son hath the Father, and he that hath not the Son hath not the Father.' There is no way for the nation any more than the individual approaching God except through the Lord Jesus Christ. The Father judgeth no man, but hath committed all judgment to the Son. The reigning Christ calls for homage to Him from this nation. If we do not grant it, we will perish from the way when His wrath is kindled but a little."

The "hearing" closed at this point.



BIBLE IN THE SCHOOL NOTES

The past month has been perhaps the most strenuous we have spent since coming to the State of California. Every possible effort has been made to rally the Christian forces of the State for the enactment of the Constitutional Amendment. Thousands of letters have been sent throughout the State. Every pastor has been asked to have his congregation and all other Christian or patriotic bodies of his community endorse the measure and write their representatives. A hearty response has been received from many organizations and individuals and hundreds of en-

dorsements have been forwarded to the Assembly and the Constitutional Amendment Committee. Multitudes of ministers have made the endorsement the occasion for the preaching of special sermons. Many of the newspapers throughout the State have written editorials and received contributed articles, for and against the Bible. The question is being stirred as never before. Thousands have been awakened and are rallying to the side of the Old Book while the opposition, already organized, are presenting a solid front and using the oft tried methods to defeat the project. What the action of the committee or the Legislature will be, no man can now tell, but in any case a most effective campaign of education is going forward, night and day, and real constructive work for substantial reform work in the future is being done. Should the measure be defeated in the Legislature we intend to go steadfastly forward with our work and submit the question to the people by the use of the initiative in 1916.

Union mass meetings of the churches have been held in the following towns: San Diego, Coronado, Inglewood, Azusa, Monrovia, Lordsburg and Rialto. Addresses have been delivered in Berkeley, Oakland, San Francisco, Sacramento and Long Beach. An address delivered before the Los Angeles district of Federated Women's Clubs at Long Beach called forth a half hour discussion by the women which ended in an overwhelming majority vote of endorsement. This organization represents thirteen thousand women of Southern California.

As this report leaves us we are in Sacramento engaged in interviewing men and seeking to secure a public hearing for the amendment and the prospects are that we will be successful in getting it. Yesterday we addressed the State convention of the Church Federation of California, which is holding a two day session in this city. The Federation has not only fully endorsed our campaign but has proved a good friend and an effective ally.

Our Iowa State Secretary and the General Field Secretary who is now laboring in California are both devoting their time largely to the furtherance of Bible reading in the schools of these States. The following letter was sent to every pastor of every evangelical church in California the first of March.

Dear Brother:

This calls for IMMEDIATE ACTION!

Enclosed please find copy of Amendment No. 24, relating to the Bible in the Public Schools, which is now in the hands of the Assembly Constitutional Amendment Committee. No measure is more vital to the moral welfare of the State. None needs your help more. We are depending upon the Christian patriotism and public spirit of the pastors of the State to act at once. We earnestly request your co-operation in the following ways:

1. Have the Amendment endorsed by your congregation at the next public service and by the Ministers' Meeting, Women's Clubs, and other Christian or patriotic organizations of your community, at the earliest possible moment. Fill out the enclosed endorsement cards and mail them.

2. Personally see the representatives from your district before their return to Sacramento, March 8, or write them and have your people do the same.

3. Preach a sermon on the subject at your earliest convenience. If desired, literature may be secured at this office.

4. The very nature of the cause compels us to depend upon the Christian Churches of the State for financial support in carrying on the campaign. Postage, printing, literature, and extra help must be paid for. Thousands of dollars will be required to meet our pressing need. Please have a special offering taken in your congregation at the earliest date possible and forward it to this office, 1101 Wright and Callender Bldg., Los Angeles, Calif. Acknowledgement will be made by our National Treasurer, James S. Tibby.

Extra copies of Amendment and endorsement cards may be secured upon request.

Thanking you for your prompt, personal attention to the above requests we are,

Yours for a Christian State,

James S. McGaw.

* * *

At a recent hearing on the above-noted Bible in the School bill proposing an amendment to the State Constitution, before the Representatives from Southern California, our National Field Secretary made a telling speech. He was followed by Rabbi Heck who spoke for the Central Conference of American Rabbis. The General Secretary writes that he had no opportunity to reply but would have found great pleasure in so doing had the opportunity been given. He intimates that he and the Rabbi may yet meet in open debate.

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A series of mass meetings in behalf of the California campaign are being considered. If finally decided upon they will be held in Los Angeles, San Diego, San Francisco, Fresno, Oakland and Sacramento.

* * *

The Rev. Malcolm B. Yewell of Pittsburg, Oklahoma, writes that he has devoted himself to an effort to have the constitution of that State so amended as to safeguard legally the reading of the Bible in the public schools. This he hopes to accomplish by means of the initiative and referendum.

* * *

Dr. Ira A. Holbrook continues his labors as Iowa State Secretary. He has been of late stressing specially the subject of Bible reading in the public schools of the State.

TIDINGS FROM OUR SECRETARIES

MICHIGAN

Rev. W. J. Wilson

The local option campaigns in the several counties now engaged in the warfare against the saloon, are fully bringing out the moral strength of the people and indicate that an advanced step is being taken for clean living and high thinking on the great moral questions of the day. National Reform work gets an inning too now and then, although we find many interests crowding each other to get a hearing. At Detroit, February 28, in the Ninde M. E. church I addressed a large and interested audience on the subject of "Mormonism", Rev. F. W. Minor gave us the floor and with his loyal people assisted our cause splendidly. One of the largest meetings of recent weeks was held at Bronson on March 7. In the afternoon I spoke at a union service on "Mormonism" and at the evening service I addressed a large audience on the "Bible in Public Education." March 14, at Edmore, where I had a five year pastorate, I spoke on "Mormonism" Sunday evening to a crowded house. At the morning service in the Congregational church I gave an address on "The European War and Its Lessons." March 15 and 16, I attended the Lansing Association of Congregational churches at Saranac and was given the courtesy of representing our work before that body.



PENNSYLVANIA

Dr. J. R. Wylie

I have been much interested and profited by the perusal of a very well-written pamphlet edited by Rev. A. P. Hutchison of Butler, Pa., entitled "The Event On Which The Great Civil War Hinged—an unwritten chapter relating to Abraham Lincoln and Jesus Christ." Mr. Hutchison in tracing the history of

the civil war, 1861-1865, affirms that the Union army gained no substantial victory until after the Senate of the United States on March 2nd, 1863, devoutly recognized the supreme authority and just government of Almighty God over all the affairs of men and nations, also acknowledging that the nation by its sins had provoked His righteous displeasure, yet encouraged by the promises of God's Word to hope for pardon through the mediation of Christ, asked Abraham Lincoln to set apart a day for confession and prayer seeking Divine succor in the nation's day of trouble. Mr. Hutchison shows that after the appointment of this day of fasting by President Lincoln and the observance of it on the part of the people, the efforts of our armies were crowned with victory. I earnestly commend national reformers to procure from Rev. Hutchison, Butler, Pa., a copy of this book.

The Pittsburgh papers of March 25th mention that Representative Kaiser of Pittsburgh has introduced a bill into the House at Harrisburg, making lawful in this state divorces secured in other states of the Union when the libellant is a resident of the state in which the divorce was granted and the respondent a resident of Pennsylvania; also when a person has secured a divorce outside of Pennsylvania, as recited by the bill, and marries within the state, such marriage also is declared to be lawful. If this report is correct, and the bill should become a law, then any couple in Pennsylvania who desire to secure a divorce, for reasons, not valid in the state of Pennsylvania, could do so, one party could remove for a short time to another state, secure the divorce and be free to come back to Pennsylvania and marry, while the respondent also remaining in Pennsylvania would be at liberty to remarry. This surely is a very iniquitous proposed piece of legislation and strong protests in opposition to the enacting of

the bill should be made by individuals, churches and reform associations.

The cause of National Reform and other reforms has sustained a severe loss in the death of Dr. W. F. McCauley, pastor of the First Presbyterian Church of McKeesport, a Christian gentleman who took a deep and abiding interest in the preservation of our civil Sabbath, the Bible in our public schools and other Christian laws and institutions. His death occurred at his home Saturday the 13th of March.

I have visited three times the last few weeks, Green County, Pennsylvania, and have spoken five times in the interests of the National Reform cause. As far as I can learn, no National Reform secretary has labored in this county hitherto.

The citizens of Green County are justly proud of the fact that no intoxicating drinks are legally sold in this country and they attribute the fact that no licenses are granted in Green County largely to the influence of Dr. Miller, formerly President of Waynesburg College, who made an aggressive and able battle for temperance years ago. The people of Green County yet speak the praises of Dr. Miller.

In the graveyard of the Amity Presbyterian Church lie the remains of Rev. Solomon Spaulding, a revered Presby-

terian minister, who after retiring from the ministry owing to feeble health wrote a certain romance and read it to a number of friends who urged its publication. The manuscript was sent to a publication house in Pittsburgh and afterwards was reported lost, but many people who read the Book of Mormon were convinced that it was largely taken from this romance of Rev. Spaulding's. Naturally the grave of this clergyman would be a spot of much interest. I was told that relic hunters carried away chips from the sandstone marker at the head of his grave until nothing was left. However, a suitable monument has been erected to his memory by the church and the people of the neighborhood. As we would expect, the people of Green County are interested in the Mormon menace, but equally interested in other moral issues.

At the present time so many people in this county are suffering from the reverses of a prominent financier that it is not the most favorable time to press reform work. However, the writer was kindly received by pastors and people and earnest attention given to his addresses and he is planning to return to Green County in the near future and visit a number of places not yet reached.

ITEMS OF NEWS

DEATH OF DR. W. F. McCAULEY

We record with regret the sudden death of Rev. W. F. McCauley, Ph.D., Pastor of the First Presbyterian Church of McKeesport, Pa., on Saturday, March 13. He seemed to be sitting asleep in his chair, but closer inspection showed that he was dead. Dr. McCauley was a man of strong convictions, and interested in the cause of reform. He prepared some years ago an excellent tract on "The Bible in the Public Schools," which has been one of

our best publications on this subject. He was for a time an active worker in connection with the National Reform Association, being a member of the Executive Committee. Dr. McCauley was present at the Second World's Christian Citizenship Conference at Portland in 1913, and was the editor of the valuable Report of that Conference, a volume of 300 pages. He also prepared the extensive report in that volume on the Bible in the Public Schools. To the bereaved family we extend our sincere sympathy in this hour of bereavement.

The General Superintendent has preached within the past month in Kansas City, Mo., Chicago, Ill., Rushville, Ind., Piqua, O., and New York City, N. Y. The themes discussed in these several places follow: Our National Christianity, Christian Public Education, The Menace of Mormonism, Christian Civil Government, Peace Based on the Principles of the Prince of Peace.

Dr. James S. McGaw, General Field Secretary, is vigorously pushing the work of the Association in California. So successful has he been in his method of conducting the work that leading, representative men of different denominations have of late been advocating making the National Reform Association the agent or clearing-house for the reform work to be done by the churches throughout the State. The General Ministers Meeting of Los Angeles has already taken action to this effect. A State organization has been effected, with a State Executive Committee of between sixty and seventy representative citizens, including the Lieutenant-Governor of the State, and State headquarters established in the Wright and Callender Building, Fourth and Hill Sts., Los Angeles.

Messrs. F. J. Diefenderfer and Ralph J. Hutchman have recently been added to the list of those who are giving their time in part or in whole to the work of the Association. The former is the husband of the president of our woman's auxiliary, the National Order of Anti-Polygamy Crusaders, and the latter a son of the secretary of the Sub-executive committee of the Association, the Rev. J. H. Hutchman.

R. C. Allen, of St. John, N. B. Canada writes as follows:—"I enclose a clipping from a St. John paper showing what has been done to half a dozen Mormon preachers. I thought that you would be interested as it is rather a unique way of dealing with them."

The clipping states that six young Mormons were brought before the

magistrate and when asked for a statement regarding their profession, the president of the organization said that he did not consider it as such, as they did not take a special course in any seminary, received no pay for their labors and took up no collections at their religious meetings. These, he said, were against their belief. He said they were here merely as servants of the Lord to preach the gospel for the uplift of humanity. He could not understand why any objection should be made to their labors in St. John, as they were allowed in other parts of the Dominion, where he said they had more than 15,000 members of their belief.

When the magistrate struck the fine, he gave them an option in default of them paying it, of going to jail for the time limit or else to leave the city in a specified time. After discussing the matter among themselves they decided to leave the city and asked for forty hours' time to do so. Their request was granted.

Recently there has come to the office of the National Reform Association a great many calls for Anti-Mormon literature. They come chiefly from the small communities not reached actively by the Anti-Mormon Crusade, and are accompanied with the statement that Mormon missionaries have been active in their districts, and that there is great need of material with which to combat their doctrines.

The National Order of Anti-Polygamy Crusaders is daily increasing in numbers and interest. During the past few weeks many new branch orders have been organized and the work is going forward with renewed zeal and energy.

A Topeka subscriber writes:—"We all enjoyed the meeting very much and such meetings should arouse a greater interest against the Mormon menace. May the work go on and increase until our hopes on all these important lines are realized."

A busy business man in sending his remittance for the renewal of the Christian Statesman continues:—"And I also enclose fifty cents in return for which I should like to have sent to my address a few copies of a back number or numbers which I can use as sample copies to interest others in the publication. I have in mind several gentlemen, prominent in affairs in our city, whom I hope to interest in the work of the National Reform Association by this means."

In the March issue of The Statesman, attention was called to the information given in the daily papers to the effect that the Panama-Pacific International Exposition would be open seven days a week. The announcement came as a surprise to many as it was generally understood that the gates would be closed on the Lord's day. The following letter anent the matter, written by an exhibitor is self-explanatory and a strong presentation of the proper Christian attitude toward the exhibition management:

March 9, 1915

Editor,

The San Francisco Examiner,
San Francisco, Calif.,

Dear Sir:

We note from your issue of Feb. 29th, in regard to the Panama-Pacific International Exposition, that the

"Lid is to be off Fair on Sunday."

and that "all Exposition activities will proceed on Sunday the same as on week days. The countless exhibits will be open to the public as usual. In fact Sunday visits to the Exposition will be even more enriched in pleasure and profit than visits during the week."

We wish as an exhibitor, to protest against your thus giving the Exposition a reputation which will keep thousands of Christian people from visiting it.

We also wish to protest not only against the actual opening of the

Fair on the Sabbath, but in addition to this, we wish to protest against this outrageous breach of faith on the part of the officials of the Exposition.

To explain. Before we consented to place an exhibit in the Exposition, viz., on Oct. 14th, 1913, we wrote President Moore inquiring whether or not the Fair would be open on the Sabbath,—informing him that if it would be open we would not be an exhibitor.

In reply to our letter under date of October 18, 1913, we received a reply assuring us that all the exhibit buildings would be closed on the Sabbath. The following is an extract from the above letter:

"With reference to Sunday opening, I will state that none of the Exhibit Buildings will be open either on Sunday or after sunset on week days.

(Signed) G. W. Danforth,
Assistant Chief, Department of
Machinery Exhibits."

After the publication of your surprising article of February 19th, we wrote the officials of the Exposition calling attention to your published report of Feb. 19th, asking for a verification or denial of the published reports. To this we have just received a reply to the effect that your report was correct.

The Religious Press of the East have already taken the matter up, and we hazard the opinion that this public and national breach of the Fourth Commandment and this breach of good faith with the many Christian Exhibitors who helped to make the really valuable part of the Exposition, will cost the Exposition an immense amount of patronage.

This same trick was worked upon Christian Exhibitors at the Columbian Exposition at Chicago (where the writer was an exhibitor) and to our mind it made the difference between a financial success and the colossal financial failure in which it resulted. People by the tens of thousands protested then and they will

do the same now. And this loss of patronage, besides operating against the Exposition as a whole hurts every exhibitor in particular.

So far as we are personally concerned we admit that in the first instance we had no right to dictate or attempt to dictate to the management of the Fair on the question of Sunday opening. But we had a right to withhold participation if the Fair was to be run in defiance of public Christian sanction. Moreover, we had a right to rely upon the promises of the officials. We consider therefore that we have been outraged in several ways. We cannot hope that our little protest will be heeded, but we predict that the Exposition will be a financial failure and that the enthusiasm of a host of the Exhibitors will be dampened.

Mr. Danforth, Chief, Department of Machinery Exhibits, in his reply to us under date of March 6, 1915 says:

"The conditions of Sunday observance on the Pacific Coast are so radically different from the custom of keeping Sunday in the East that it would be difficult for me to give you any analysis explaining these conditions out here."

This explanation does not explain anything, but leaves the outstanding inference that the Exposition is a local affair under local influence and to be run "Pacific Coast" style—The people of the East therefore may be excused if they give it the go-by. As everybody knows any man or corporation which will ignore the Fourth Commandment will not hesitate to set aside the Eighth also, and would therefore not hesitate to violate an agreement if occasion offered. This act on the part of the officials therefore smirches the Fair from the very start in the eyes of two thirds of the people of the United States.

This is supposed to be a Christian Nation, at least the Supreme Court of the United States has so declared in its decisions. The Fair ought

therefore to be conducted in a Christian way, the more particularly so since it assumes an "International" character and celebrates a great International Enterprise, an enterprise which was completed without **Sunday work**.

If the intention had been to shame the Christian people of the United States before all the non-Christian civilizations of the world nothing could have been done to serve the purpose better.

Yours truly,
The Keystone Driller Co.
R. M. Downie,
Secy. & Gen. Mgr.

On Monday, March 22, Hon. Cyrus E. Woods, Secretary of the Commonwealth of Pennsylvania, transmitted to the General Assembly of Pennsylvania a resolution recommending an amendment to the Constitution of the United States concerning Polygamy. The resolution was presented at the request of the Secretary of State of Connecticut, in accordance with an action of the Legislature of that state. The resolution had passed both houses there and is being transmitted to all state legislatures now in session. The text of the resolution submitted is as follows:

RESOLUTION RECOMMENDING AN AMENDMENT TO THE CON- STITUTION OF THE UNITED STATES CONCERNING POLYG- AMY.

Whereas, It appears from investigation recently made by the Senate of the United States, and otherwise that polygamy still exists in certain places in the United States notwithstanding prohibitory statutes enacted by the several States thereof, and

Whereas, The practice of polygamy is generally condemned by the people of the United States, and there is a demand for the more effectual prohibition thereof by placing the subject under federal jurisdiction and control, at the same time reserving to each State the right to

make and enforce its own laws relating to marriage and divorce now; therefore,

Resolved, That the application be made and hereby is made under the provisions of Article V, of the Constitution of the United States whereby polygamy and polygamous cohabitation shall be prohibited, and Congress shall be given power to enforce such prohibition by appropriate legislation.

Resolved, That the legislatures of all other States of the United States now in session or when next convened, hereby are respectfully requested, to join in this application by the adoption of this or an equivalent resolution.

Resolved further, That the Secretary of State hereby is directed to transmit copies of this application to the Senate and House of Representatives of the United States, and to the several members of said bodies representing this State therein; also to transmit copies hereof to the legislatures of all other States of the United States.

State of Connecticut, House of Representatives, March 4, 1915.
Passed.

John Buckley, Clerk.

State of Connecticut, Senate,
March 11, 1915.
Passed.

Sabin S. Russell, Clerk.

State of Connecticut, Office of the Secretary, ss.

I, Chas. D. Burns, Secretary of the State of Connecticut, and keeper of the seal thereof, do hereby certify that the foregoing is a true copy of a preamble and resolution passed by the General Assembly of said State, at its January Session, 1915.

In testimony whereof, I have hereunto set my hand and affixed the Seal of said State, at Hartford, this eighteenth day of March, 1915.

Chas. D. Burns, Secretary.

One of our good friends, a Bishop of the United Brethren Church, writes "Your Christian Statesman has most thoroughly appealed to me. You need not consider it necessary ever to canvass me from year to year as to the Statesman so long as it adheres to its present program and I am in reasonable activity."

There has been organized in Wilkesburg, Pa., an alliance of all the Young People's Societies. The purpose of this alliance is to secure better conditions in matters pertaining to civic righteousness. At present this organization is conducting a campaign for Sabbath observance and the closing of certain unnecessary businesses on the Lord's Day. They have planned mass meetings for the purpose of crystalizing public opinion and obtaining the necessary action. They requested from our office a speaker for one of these mass meetings, but as all our speakers were engaged for that particular evening we were unable to grant the request.

In renewing his subscription for 1915, Dr. W. D. Roberts of Philadelphia, says: "Your magazine is incomparably better than ever before and is one of the ablest publications I know of its kind."

As we go to press word reaches us from Mrs. Diefenderfer, president of the National Order of Anti-Polygamy Crusaders, that she was given an ovation at the close of a thirty-five minute address on Mormonism before the Oklahoma State Legislature, March 22nd. This address, rather the invitation to deliver it, came as the result of an interest in the Anti-Mormon Crusade awakened by a series of seventeen addresses on Mormonism delivered by Mrs. Diefenderfer in different sections of the State. The legislature unanimously adopted the series of resolutions advocated by the National Reform Association.